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APOSTLESHIP OF PRAYER,
CERTIFICATE OF ADMISSION.



THE HEART OF JESUS BLEADING.

I, *Marie Terlin*

am admitted into the Apostleship of Prayer

the first day of *Jan* 190*0*

THE APOSTLESHIP OF PRAYER.

NAME AND OBJECT—The Apostleship of Prayer is a League of souls uniting in prayer with the Sacred Heart of Jesus.

It is called *Apostleship*, because it aims at making all Christians true Apostles, zealous for the glory of God and the salvation of souls.

—*of Prayer*, because prayer is the common, though not the only, means it employs.

—*in league with the Sacred Heart*, because devotion to the Heart of Jesus is its chief means of making its Associates pray more diligently and efficaciously, in union with Christ, *ever living to intercede for us*.

PRACTICES—The Apostleship employs not only our prayers, mental or vocal, but our good works which may all be offered as prayers and unite us with the Sacred Heart of Jesus.

Its special practices are known as the *Three Degrees*, because they are like so many steps in piety. **1ST DEGREE**: The *Morning Offering*:

O my God, I offer Thee my prayers, works and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, and for all the petitions of our Associates.

2D DEGREE: The *Offering to our Lady*, of one *Our Father* and ten *Hail Marys* daily, for intentions recommended monthly by the Pope.

3D DEGREE: The *Communion of Reparation*, monthly or weekly, on a day appointed, to repair the sins against our Lord in the Eucharist.

BADGE.—The Associates wear a Badge with the motto *Thy Kingdom Come*, as this expresses the aim of the Apostleship.

PRINCIPAL INDULGENCES.

All applicable to the souls in Purgatory, the Plenary granted on the usual conditions.

I. All who make the *Morning Offering* can gain :

1. 100 days for each action offered for the petitions of the Associates.

2. 100 days each time for saying “ *Thy Kingdom Come,*” while wearing the Apostleship Badge ; 7 years and 7 quarantines for wearing it visibly before the Blessed Sacrament exposed.

3. Plenary Indulgences: the day of admission, Feast of the Sacred Heart (or Sunday after), the Immaculate Conception, one Friday and one other day each month at choice, or on Patron Saint’s Day assigned on League Leaflet, on the day named for General Communion of Reparation, and for a second Communion at Easter-time in reparation for all who neglect their Easter duty ; also for the *Holy Hour* from Thursday P. M. to Friday A. M., or at time appointed by Local Director.

II. All who make the Offering to Our Lady, one *Our Father* and ten *Hail Marys*, can gain:

1. An indulgence of 100 days each time.

2. Plenary on the feasts of the Prayer in the Garden, the Most Pure Heart of Mary and the Patronage of St. Joseph.

III. Plenary Indulgence each time for the *Communion of Reparation*, and at the hour of death; also the day this practice is taken up.

IV. *Twenty-six* Plenary Indulgences yearly specially granted to Promoters.

The days of Plenary Indulgence are noted in the Messenger, Calendar and League Leaflets. Directors can gain all of them.

ORGANIZATION—The Local Director appoints Promoters, who take the names of members for register, give the Certificate of Admission, organize them into Bands of 10 or 15, and give them monthly. the *League Leaflet*.

MEMBERSHIP—To become an Associate it is required :

1. To consent to have one's name entered on a register kept by the Director of a duly aggregated parish or other Centre.

2. To receive a Certificate of Admission.

BENEFITS—A world-wide union of souls according to God's first law.—An intelligent interest in the welfare of the Church.—An apostolic spirit, and greater merit in our actions.—Frequentation of the Sacraments.—A share in the good works of many Religious Orders.—A title to the promises for devotion to the Sacred Heart.

TO SHARE THE BENEFITS ONE MUST :

1. Make the Morning Offering. This keeps one a living member of the League. By forgetting, or neglecting it for a time, one does not cease to be an Associate, but ceases, for that time, to take part in this union of prayer, and to share its benefits.

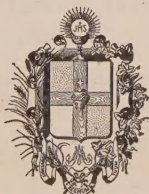
2. Keep the practices of 2d and 3d Degrees, if promised.

For further information, see Handbook.

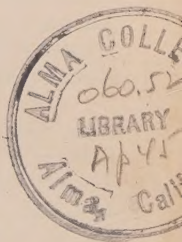
Imprimatur,

MICHAEL AUGUSTINE, Archbishop of New York.

HANDBOOK
OF THE
APOSTLESHIP OF PRAYER
IN LEAGUE WITH
THE SACRED HEART OF JESUS



Thirty-second Edition.
1899.



APOSTLESHIP OF PRAYER
27 AND 29 WEST 16TH STREET
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IMPRIMATUR

† MICHAEL AUGUSTINE

March 5, 1898

Archbishop of New York

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BY

APOSTLESHIP OF PRAYER

PREFACE.

The Thirty-second edition of the Handbook of the Apostleship of Prayer is a commentary on the revised statutes lately given to this Association, together with such practical hints as its Directors may need for establishing, reorganizing or maintaining it.

Following in all things the official Handbook published by the Director-General, and selecting what is best in the Handbooks issued with his approbation in various parts of the world, the compilers of this American edition have tried to adapt it to the circumstances of our Apostleship in the United States, omitting nothing which had been found useful during the time they have been engaged in promoting the work in this country.

The valuable suggestions which many zealous and efficient Local Directors have contributed to these pages prove that they are actively advancing its interests, and now that everything has been so well ordered by the new statutes, their zeal, encouraged as it will be henceforth by the newly appointed Diocesan Directors, amply justifies the Director-General's hope "that this pious Association may increase in dignity, efficacy and stability."

NOTICE

In accordance with the request of the Director-General of the Apostleship of Prayer, page 57, the editors of the *Messenger of the Sacred Heart* will publish the authorized periodical publications, Handbooks or Manuals, Certificates, Leaflets, Badges and other prints necessary for its Diocesan and Local Directors, and for its Promoters and Associates.

Address for all English publications,

APOSTLESHIP OF PRAYER,
27 and 29 West 16th Street,
New York City.

For German publications,

DER SENDBOTE,
42 Calhoun Street,
Cincinnati, O.

For French publications,

BUREAU DU MESSAGER,
Rue Bleury, 144,
Montreal, Canada.

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STATUTES

OF

THE APOSTLESHIP OF PRAYER.

I.—The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory, and can unite us with the Sacred Heart of Jesus in attaining the end proposed. Wherefore, though the Apostleship of Prayer may seem to have certain things in common with other pious associations, such as those of the Sacred Heart of Jesus and the Living Rosary, still it is wholly distinct from them all, both in its end, which is altogether universal, and in the special means which it uses.

II.—There are three Degrees in this Apostleship, according to the different works which it undertakes to practise ; hence, there are three classes of Associates.

The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in some approved form of words, all their prayers, works and sufferings

in union with the Sacred Heart of Jesus, and for all those intentions for which our Lord is continually interceding and offering Himself for us in sacrifice. Hence, love and devotion to the Sacred Heart of Jesus are very proper for all Associates enrolled in the Apostleship of Prayer. For, although this devotion does not constitute the *end* of the Association, still it is the chief and most powerful *means* of inciting all the Associates, moved by the example of the Sacred Heart of Jesus, to a more diligent practice of prayer, and of making that very prayer, performed in union with the Sacred Heart, more efficacious in attaining the end proposed, which is the glory of God.

The Apostleship of Prayer, therefore, is an association quite distinct from the Archconfraternity of the Sacred Heart, and consequently the societies, churches, and all the faithful enrolled in the pious work of the Apostleship are in no way to be considered in the future as enrolled also in the Archconfraternity of the Sacred Heart, erected at Rome in the Church of St. Mary of Peace, unless they shall have been duly received into the same Archconfraternity by its Director.

III.—The 2d Degree is composed of those who, to the practices of the 1st Degree, that is to say, to the prayer by which they unite themselves to the Sacred Heart interceding

with the Father for the advancement of the divine glory, add other prayers to the Blessed Virgin Mary, to implore the aid of so powerful a Mother, and obtain for themselves her assistance in this pious work of procuring the salvation of souls. These Associates recite once a day one *Our Father* and ten *Hail Marys* for the Intention which is proposed to them, with the approbation of the Roman Pontiff, at the beginning of each month. They must not, however, on this account be considered as enrolled in the pious work of the Living Rosary, nor *bound* by the laws which govern it, and which require its members while praying to meditate upon some mystery assigned them by lot, and to be distributed into bands composed of fifteen members.

IV.—The 3d Degree is composed of those who, performing the duties at least of the 1st Degree, endeavor besides to remove the obstacles, which might prevent our prayers to God for the salvation of souls from being fruitful. For this end, every month, or every week, according to the tenor of the Brief, dated February 10, 1882, they make the Communion of Reparation, by which they strive to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render Him propitious to our prayers. Therefore, all those who are enrolled in this 3d Degree

and make the aforesaid Communion according to the rules of the Pious Work of the Communion of Reparation, are constituted *members* of this Association and gain its Indulgences.

V.—Likewise, although the Pious Confraternity, called the “Holy Hour,” is distinct from the Pious Association of the Apostleship of Prayer, still all the Associates of the Apostleship of Prayer who practise aright the pious exercise of the Holy Hour, in order to appease the Sacred Heart of Jesus, outraged by the injuries of men, and to render Him favorable to our prayers, have a right to all the spiritual graces, which are granted to those who perform this pious exercise, by the Rescript of Pius IX., May 13, 1875, and the Brief of Leo XIII., March 30, 1886. But it is not lawful for any one to add other pious works to the Apostleship, although the faculties, which the Ordinaries of places possess, each for his own diocese, remain intact.

VI.—Those of the faithful, admitted into this Association, who are distinguished by their piety and burning zeal for souls, being therefore named Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship. Wherefore, let them meet together at stated

times to determine on all those things which may seem most suitable to obtain this end.

VII.—The principal seat or Centre of the Association is established at Toulouse. The Director-General, however, is the Father General of the Society of Jesus for the time being, who can delegate his office to another selected by him, who is to live at Toulouse.

VIII.—Besides the Director-General, there shall be also Diocesan Directors and Local Directors for every Centre of the Apostleship. The Diocesan Directors, who are to be designated by the Ordinaries within their own dioceses, shall be appointed either by the then Father General of the Society of Jesus, or by the Director-General, whom the Father General has delegated at Toulouse. The Local Directors of every Centre shall be appointed, with the approbation of the Ordinary, by the Diocesan Director. Both the Diocesan Directors and the Local Directors shall be also subject to the Ordinary, in all that concerns the aforesaid works, those things only excepted which come under the statutes approved by the Apostolic See.

IX.—For the enrolment of Associates it is sufficient that Local Directors inscribe their names in the register of the church or religious institution where the Apostleship is established,

and give them certificates, without the necessity of transmitting the list to the principal Centre.

X.—The Indulgences and other graces hitherto granted or extended by the Sovereign Pontiffs in favor of the aforesaid practices of the Apostleship are to remain in vigor.

The Sacred Congregation of the Most Eminent and Reverend Cardinals of the Holy Roman Church, presiding over the affairs and consultations of Bishops and Regulars, has deigned to approve and confirm the above statutes.

Given at Rome, in the office of the Secretary of the same Holy Congregation, July 11, 1896.

L. ✠ S.

J. CARD. VERGA, Praef.

A. TROMBETTA, Prof. Sec.

PART I.

CHAPTER I.—STATUTE I.

EXPLANATION OF THE STATUTES.

NAME, NATURE, OBJECT, MEANS, ORIGIN.

The Apostleship of Prayer is a Pious Association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer, both mental and vocal, and also by other pious works, in so far as they are impetratory, and can unite us with the Sacred Heart of Jesus in attaining the end proposed.

SECTION I.

NAME OF THE APOSTLESHIP OF PRAYER.

The Apostleship of Prayer is so named because it seeks to do the same thing as the Apostles,—to promote the glory of God and the salvation of souls—by using the same means as they did, viz., prayer and good works offered in union with Christ Our Lord, and with the sentiments of His divine Heart.

The Association has been known by other names, e.g., a *League of prayers and of zeal*; or, by the popular title, *League of the Sacred Heart*, in order to indicate the close and active spiritual union which its members cultivate with

one another and with the Heart of Jesus. To express its character properly and fully, as well as to distinguish it from every other pious association, it should be called, in the sense of our Statutes (I-VI), *The Apostleship of Prayer, in union, or in league with the Sacred Heart of Jesus*, though, ordinarily, it may be spoken of simply as *The Apostleship of Prayer*, its ecclesiastical title, under which, it is well to know, it has been civilly incorporated in the United States.

“The glorious name of Apostleship is with good reason bestowed on this Association of Prayers, which constantly beseeches God to renew in these days of the Church’s trial the wonders formerly worked by the Apostles, and frequently since their time by apostolic men.”

LEO XIII, *Brief, September 23, 1878.*

SECTION 2.

NATURE OF THE APOSTLESHIP OF PRAYER.

The Apostleship of Prayer is a league constituted by a union of groups of the faithful in every part of the world, whose members pray and work together with Christ as their Head, and the source of their zeal and devotion, in order to continue the Mission which He gave to His Apostles, of promoting the glory of God and the welfare of souls.

By the Statutes of 1879, the Apostleship of Prayer was described as a pious work to denote its active character; it is now termed an Association to denote the union with which its members league together in works of piety and zeal; it is not, however, a confraternity, and therefore not subject to the laws and limitations prescribed for confraternities, sodalities and other similar associations. Its constitution is based on the following principles found in Holy Scripture :

1. Prayer is the chief means by which God wishes us to coöperate with Him in saving and sanctifying souls.

I desire therefore first of all that supplications, prayers, intercessions, thanksgivings be made for all men: . . . for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to the knowledge of the truth.—(I. Timothy ii., 1.)

This text offers an apostolic motive for all our prayers.

2. Prayer, always useful for salvation, is most fruitful when made in common with others. “*If two of you shall consent upon earth concerning anything, whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name there am I in the midst of them.*”—(St. Matthew xviii., 19, 20.)

How fruitful, then, must be the prayers of an Association open to every Catholic, and already numbering over 25,000,000 souls!

3. Prayer is most certain of its object when constant and persevering. *We ought always to pray and not to faint And will not God revenge his elect who cry to him day and night.*—(St. Luke xviii., 1, 7.) *Pray without ceasing.*—(I Thess. v., 17.) *Let nothing hinder thee from praying always.*—(Eccles. xviii., 22.) *Yet if he shall continue knocking because of his importunity he will rise, and give him as many as he needeth.*—(St. Luke xi., 8.)

This constant and persevering prayer is cultivated by an association whose one essential practice is a simple prayer repeated every morning, and insisted upon in so many ways as to make it hard to forget or neglect it.

4. Prayer is most acceptable to God when it is sincere and recommended by our good works. *Not every one that saith to me Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.*—(St. Matthew vii., 21.) *When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, and offered thy prayer to the Lord. And because thou wast acceptable to God.*

—(*Tobias* xii., 12). Hence it is we seek by our prayers to give our good works the force of prayer, and to add in turn their impetratory value to our prayers.

5. Prayer, finally, is most powerful when it derives its efficacy from union with the infallible prayer of Christ. Such a union stimulates us to imitate Him as the model of our apostleship, since He spent fully thirty years of His hidden life on earth, and much of the three years of His public life in prayer for the glory of His Father and the good of souls. It makes us realize how in heaven He is *always living to make intercession for us*.—(*Hebrews* vii., 25;) dwelling constantly in our tabernacles, and hourly renewing His sacramental life in the great prayer of the Holy Sacrifice of the Mass offered for the remission of sins.

To conclude with the text quoted above :—(*I. Timothy* xi.) *For there is one God, and one Mediator of God and men, the man Christ Jesus : Who gave Himself a redemption for all.* Without His merits no prayer can avail us : with Him as the Head of our league of prayer, and with His divine Heart as the source of our devotion and zeal, no prayer can go unheard. *I am the vine, you are the branches. . . . If you abide in me, and my words abide in you: you shall ask whatever you will and it shall be done unto*

you.—(St. John xv., 5, 7.) *Amen, Amen, I say to you: if you ask the Father anything in my name, he will give it to you.*—(St. John xvi., 23.)

SECTION 3.

OBJECT OF THE APOSTLESHIP OF PRAYER.

The object of the Apostleship of Prayer is twofold, the glory of God and the salvation of souls, though in reality each of these is so bound up with the other as to be in effect one and the same thing. We glorify God by knowing and praising the excellence of His perfections as they appear to us in His works, His power to make and rule all things, and His goodness to give them being and direct them sweetly to their proper end. The excellence of His power and goodness shines out most of all in the creation of the human soul to His own image and likeness, in its redemption and restoration to this likeness, of which it had been deprived by sin, and in its sanctification and perfect resemblance to His own divine Being. Hence, to save and perfect human souls is to preserve and make much of every divine excellence that appears in them.

This object is expressed by the motto, *Thy Kingdom Come!* The Kingdom of God on earth is the acknowledgment of His Supreme

Majesty as Lord of all things, and the submission of every human will to His divine Law. Hence it is that the Associates are encouraged in every way to repeat this holy aspiration, which must be imprinted on the Badge of the Apostleship, as a condition for the Indulgences attached to its use.

The end or aim of our Association is properly termed by our statutes *universal*, i.e., one that every Catholic can and should strive for, one that embraces every other good object, and one that can be attained in some measure by every good work we do.

SECTION 4.

MEANS OF THE APOSTLESHIP OF PRAYER.

The means employed to obtain this object are, in general, prayer, whether mental or vocal, and good works of all kinds offered in union with the Heart of Christ our Lord.

Although the special means prescribed in our statutes by the congregation of Bishops and Regulars, may be ordinary observances for many Catholics, and even common to other pious societies, still all of them derive a special character from the motive which is set before us, and from the peculiar manner in which they must be performed to be in accordance with the spirit of the Apostleship. They will be

described in detail under the various statutes (II-V) defining our practices. Let it suffice to say here that their distinctive character, as means used by the Apostleship, is that they are inspired by the spirit of Christ and performed with the sentiments of His divine Heart: *Let this mind be in you which was also in Christ Jesus.*—(*Philippians* i., 5).

SECTION 5.

ORIGIN OF THE APOSTLESHIP OF PRAYER.

Founded at Vals, in France, on the Feast of Saint Francis Xavier, December 3, 1844, by Rev. Francis Xavier Gautrelet, of happy memory, it was first intended to cultivate an Apostolic spirit in the young Jesuit students who were there preparing for the Missions. Extended by them to the villages, convents, hospitals and other institutions in that neighborhood, in which they were teaching catechism or preaching, it soon spread throughout France and was shortly after propagated in the foreign missions and in other European countries, whither these young men were sent by obedience or persecution.

Identical in spirit and in its essential practice with the Apostleship of Prayer as it now exists, Father Gautrelet's foundation was organized and perfected by Rev. Henri Ramière, whose

admirable work on the Apostleship of Prayer, a development of Father Gautrelet's book under the same title, gave our *Apostleship of the Heart of Jesus*, as he frequently called it, new life and vigor, whilst the *Messenger of the Heart of Jesus*, which he also founded as a monthly organ of the Association, was soon reproduced in several languages and circulated throughout the world. Pius IX. had already granted our Association many Indulgences, and the Congregation of Bishops and Regulars approved of our statutes in 1866, from which year may be dated our rapid growth in this country. In May, 1879, His Holiness, Leo XIII., confirmed the work in substance and perfected it in form by revising its statutes, and since then, July 11, 1896, the Congregation of Bishops and Regulars has made a further revision of the statutes with a view to confirming our practices and increasing the extent and influence of the work.

At present there are over 55,000 Local Centres in every part of the world aggregated to the Apostleship of Prayer, and it is estimated that 25,000,000 souls take part in its practices; of these at least 3,000,000 are Associates of the 6,000 Centres aggregated in the United States; since for each of the past ten years alone, about 325,000 Certificates of Admission have been issued to Centres in this country.

Statute I. concludes :

Wherefore, though the Apostleship of Prayer may seem to have certain things in common with other pious associations, such as those of the Sacred Heart of Jesus and the Living Rosary, still it is wholly distinct from them all, both in its end, which is altogether universal, and in the special means which it uses.

This distinction cannot be emphasized too much. The attempt to identify our league of prayer with one or other, or with both, of the Associations mentioned above, has prevented many of its Local Directors from conceiving the true nature of the Apostleship of Prayer, the universality of the object set before it, and the true character and efficacy of the means it employs. In our endeavor to conform in all things with the revised Statutes of our work, we have kept this distinction clearly in view, and in following our various practices in detail, Local Directors will find it a help to do the same.



CHAPTER II.—STATUTE II.

DEGREES OR PRACTICES.

There are three Degrees in this Apostleship, according to the different works which it undertakes to practise; hence, there are three classes of Associates.

SECTION I.

THE THREE DEGREES.

The Apostleship of Prayer is for all the faithful. It must, therefore, have some practices that appeal even to the most careless, and some that will satisfy the most fervent Catholic. As we shall see, there is no prayer nor good work that cannot serve its purpose, and derive, in turn, new force from its spirit; but in order to create and perfect this spirit some pious practices are more efficacious than others, and, as these are like so many steps in the way of devotion, they are known as the three Degrees of our Association.

Briefly put, these three Degrees are:

1st Degree: The *Morning Offering*, of our prayers, works and sufferings daily, in union with the Heart of Jesus, for His intentions and for the petitions of all our fellow members.

2d Degree: The *Offering to our Lady*, of one *Our Father* and ten *Hail Marys* daily, in

honor of her Immaculate Heart, for the intentions recommended to us monthly by the Pope.

3d Degree : The *Communion of Reparation*, monthly, in bands of thirty, or weekly, in bands of seven, each communicating in turn, on a day assigned, to repair the evils done our Lord in the Eucharist ; pages 29 and 32.

These three Degrees are the chief practices prescribed by our statutes, along with the additional observance of the *Holy Hour* and of the Monthly Patron Saint. We shall accordingly explain each of them separately and in detail.

SECTION 2.

THE MORNING OFFERING—1ST DEGREE.

The 1st Degree (essential and common to all the Associates) is composed of those who daily offer to God, in any suitable form of words, all their prayers, works and sufferings in union with the Sacred Heart of Jesus, and for all those intentions for which our Lord is continually interceding and offering Himself for us in sacrifice.

The first and the only essential practice of the Apostleship of Prayer is the daily offering described in the statute.

It is called the *Morning Offering*, because it should be made every morning, so as to in-

clude all the prayers, works and sufferings of each day.

It need not be made in any set formula ; it is enough to raise our mind and heart in offering to God ; still it is better to use some suitable form of words, to help the memory, to be as uniform as possible with our Associates in every part of the world, and to make sure of satisfying the requirements of the statute, since on our fidelity to this practice depend the Indulgences we hope to gain as members of the Apostleship, and the benefits that others hope to receive by our prayers. The statute itself suggests a proper form, which will be found in our various prints as follows :

O my God, I offer to Thee my prayers, works and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, for the petitions of all our Associates : especially this month for—(the Intention recommended by the Holy Father).

Associates may modify this form to suit their special devotion or the requirements of their state in life. Associates of the 2d or 3d Degrees may add to it some clause to signify their devotion to our Lady, or their spirit of reparation or of gratitude. It offers good topics for the mental prayer recommended to us in Statute I. a practice that should be cultivated

by as many Associates as possible ; those who are accustomed to meditate daily should make the *Morning Offering* in the sentiments of their meditation. The General Intention recommended to us monthly by the Pope and our own daily petitions will make us repeat it with new interest and fervor every day of our lives.

It should be noted that this practice of the Morning Offering does not oblige us under any penalty whatever. By forgetting, or omitting it one does not commit sin, nor cease to be a member of the Apostleship, but loses for the time some of the benefit of the other Associates' prayers. By making it one continues to be a living member of the League and has the right to observe all the other practices and to share in all the spiritual advantages of our league of prayer, as described in chapter X, page 68. Any Catholic arrived at the age of reason can make it and become a member of the Apostleship of Prayer, after complying with the necessary formalities, page 65. Even people out of the Church can make it and be benefited by the prayers of the League, though they cannot, of course, become members of the Association in a strict sense, nor gain its Indulgences and share in its privileges.

It is evident that this *general* offering does not exclude *particular* intentions, whether im-

posed by duty or suggested by charity. Inasmuch as they concern the good and well-being of God's creatures, they are already in the Heart of Jesus; in joining, then, our intentions to those of His Sacred Heart, and especially those relating to His own glory, we, as it were, oblige Him to occupy Himself in a particular manner with our private interests. Neither does the offering of our actions for the intentions of the Apostleship lessen in any way the gift of the satisfaction of these same actions, which we may have made over to the souls in Purgatory. What the Apostleship accepts in our works is not the *satisfactory value* of them, but, as defined by theologians, the *impetratory value*—their power of pleading.

Besides its influence in the life of each member of the Apostleship of Prayer, the *Morning Offering* of each one rightly made benefits every other member of the Association. By it each member is united to every other in a special manner in the sacrifice of the Mass, and by it also each one pleads with prayers, works and sufferings, not only for the interests of the Heart of Jesus, the head and source of our Apostleship, but also for the special monthly or General Intention recommended by the Pope to the prayers of the Association, and for the petitions of every Associate.

The General Intention is always a leading

Catholic interest, which is explained at length in the monthly organ of the Apostleship, the *Messenger of the Sacred Heart*, and made known to every Associate by the *League Leaflets*, page 109, also issued monthly. The special petitions of Associates, whether communicated to the Directors by letter, or put in the Intention boxes usually placed for this purpose at the Sacred Heart altar or shrine, page 8, or simply marked on blanks printed for this, page 111, if forwarded to us before the first of each month, are also recorded on these *Leaflets* and in the *Messenger Calendar* for the month following, so that Associates may have these reminders of the needs of their fellow members constantly before them, and be moved thereby to multiply their prayers, works and sufferings, and even keep account of them on the blanks known as the *Treasury of Good Works*, page 113, in order that all may have a constant proof of the extent and fervor and life of this league of prayer in union with the Sacred Heart.

The Morning Offering is the one essential practice of the Apostleship of Prayer. Simple as it seems, it may be varied to suit the needs and sentiments of each day, and there is no better way of living in the true spirit of our league of prayer in union with the Heart of Jesus than by repeating it often every day.

SECTION 3.

THE APOSTLESHIP AND DEVOTION TO THE
SACRED HEART.

Statute II. continues :

Hence love and devotion to the Sacred Heart of Jesus are very proper for all Associates enrolled in the Apostleship of Prayer. For, although this devotion does not constitute the end of the Association, still it is the chief and most powerful means of inciting all the Associates, moved by the example of the Sacred Heart of Jesus, to a more diligent practice of prayer, and of making that very prayer, performed in union with the Sacred Heart, more efficacious in attaining the end proposed, which is the glory of God.

It will appear more clearly as we proceed with this explanation of our statutes, how properly the Apostleship of Prayer must cultivate devotion to the Sacred Heart of Jesus, which may be defined: An act of religion, having for its object, the Heart of Christ inflamed with love for men and affected by their ingratitude; and for its end or motive, the honor of this divine Heart by our human love and reparation. According to this statute, the Sacred Heart of Jesus must be the model of our prayer, the stimulus of its fervor and the source of all its efficacy in promoting the glory of God.

“Labor then, my dear children,” said Leo XIII. to the Associates of Italy in 1879, “with love and ardor to make all men unite themselves closely with this Heart, to imitate and love it, and to repair the offences that wound it, to join their prayers, intentions and affections with the prayers, intentions and love of this divine Heart, in order that they may in this way have part in its righteousness, holiness, power and efficacy.”

Statute I. concludes as follows :

The Apostleship of Prayer, therefore, is an association quite distinct from the Archconfraternity of the Sacred Heart, and consequently the societies, churches, and all the faithful enrolled in the pious work of the Apostleship are in no way to be considered in the future as enrolled also in the Archconfraternity of the Sacred Heart, erected at Rome in the Church of St. Mary of Peace, unless they shall have been duly received into the same Archconfraternity by its Director.

For the distinction between the Apostleship of Prayer and the Archconfraternity of the Sacred Heart, see appendix, page 16.

CHAPTER III.—STATUTE III.

THE OFFERING TO OUR LADY.

The 2d Degree is composed of those, who, to the practices of the 1st Degree, that is to say, to the prayer by which they unite themselves to the Sacred Heart interceding with the Father for the advancement of the divine glory, add other prayers to the Blessed Virgin Mary, to implore the aid of so powerful a Mother, and obtain for themselves her assistance in this pious work of procuring the salvation of souls. These Associates recite once a day one Our Father and ten Hail Marys for the Intention which is proposed to them, with the approbation of the Roman Pontiff, at the beginning of each month.*

To be admitted to the practice of the 2d Degree one must have promised and be observing faithfully the Morning Offering, the practice of the 1st Degree. No special formality, such as receiving a new Certificate, or entering the name on a register, is required.

Devotion to our Lady naturally follows and accompanies devotion to her Divine Son. By the 1st Degree or practice of the Apostleship of Prayer we unite ourselves with Christ interceding with His Eternal Father; by its 2d Degree or practice we implore the aid of the Blessed Virgin Mary, His Mother in the flesh,

and thus unite our prayers with her powerful prayers also.

Hence it is that members of this 2d Degree say daily Christ's own prayer, the *Our Father*, and the prayer that most pleases our Lady, the *Hail Mary* ten times, for the Intention which is every month recommended to the prayers of all the Associates, with the approbation of the Sovereign Pontiff.

The Intention which is thus specially prayed for by the Associates of the 2d Degree is known as the General Intention, referred to on pages 21, 22. The *League Leaflets* keep it before them every month, and the *Messenger* explains it at length, page 114, and most of the Directors of the Association comment upon it at the meetings of the Promotors, pages 52, 96, and also at the public monthly services for the League, usually held on the first Friday or first Sunday of the month, page 118.

This practice of saying one *Our Father* and ten *Hail Marys* for the welfare and intentions of the Pope was prescribed in the statutes given to our Association by Leo XIII., 1879, and he has often taken occasion to acknowledge the benefits he ascribes to it. Its special benefits, and the Indulgences granted to all who practise it are given, page 76. Associates may also say these prayers for the particular intentions of all the members.

THE LIVING ROSARY.

Statute III. concludes:—

They must not, however, on this account be considered as enrolled in the pious work of the Living Rosary, nor bound by the laws which govern it, and which require its members while praying to meditate upon some mystery assigned to them by lot, and to be distributed into bands composed of fifteen members.

Although the distinction between the Apostleship of Prayer and the Living Rosary has been insisted upon by our Directors-General from the year 1879, it is well that this clause has been embodied in our statutes, as it will lead many of the faithful to study more carefully the proper objects of the two associations and observe with more caution the requirements for gaining the Indulgences granted to each.

In order to emphasize the distinction, we have changed entirely the illustrations of the mysteries of the Life of our Lord, formerly printed on our *League Leaflets*, page 109.

These mysteries will help the devotion, not only of members of the 2d Degree, but of those who practise the 1st and 3d Degrees also. There is no obligation to meditate on them while saying the one *Our Father* and ten *Hail Marys*; nor is it necessary even to use the beads while saying these prayers, much less

to think that a decade must be said by every one of a band of fifteen, as in the Confraternity of the Living Rosary, in order to gain the Indulgences. On page 91, Directors will find explained how Associates of the Apostleship of Prayer may be organized in bands of ten, fifteen, or thirty, as may best suit the circumstances of place or persons.

The Apostleship of Prayer helped to make the Confraternity of the Living Rosary the popular organization it became about the middle of this century. Father Ramière, our Director-General, was the first to use *Leaflets* which were intended primarily for our own Associates, and which he adapted to serve as reminders of the practice of this confraternity. It was clearly insisted on from the beginning that the two associations were distinct. The practice of the Living Rosary, as recommended by the Apostleship, has done a great deal to make the devotion of the Rosary proper familiar to Catholics who would never have thought of adopting it unless they had been induced to begin by our simple method of the 2d Degree. The practice of this Degree may still be used to accustom people to reciting the full Rosary, but even for this good effect, which can be obtained by other means, the more important fruits of our own practices must not be sacrificed.

CHAPTER IV.—STATUTE IV.

THE COMMUNION OF REPARATION.

The 3d Degree is composed of those who, performing the duties (t least of the 1st Degree, endeavor besides to remove the obstacles, which might prevent our prayers to God for the salvation of souls from being fruitful. For this end, every month, or every week, according to the tenor of the Brief, dated February 10, 1882, they make the Communion of Reparation, by which they strive to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render Him propitious to our prayers. Therefore, all those who are enrolled in this 3d Degree, and make the aforesaid Communion, according to the rules of the Pious Work of the Communion of Reparation, are constituted members of this Association and gain its Indulgences.

SECTION I.

THE PERPETUAL COMMUNION OF REPARATION.

By this statute members of the Apostleship of Prayer are entitled to adopt the practice of Communion of Reparation, and to share its benefits and Indulgences. For this no other formality is required than the observance of the practice of the 1st Degree, the *Morning Offer-*

ing, and an agreement to keep the practice of this 3d Degree. No other formality, such as being registered, receiving a Certificate, or even the practice of the 2d Degree is necessary. The union begun by the first is properly consummated by the 3d Degree.

Those who observe this Degree engage to receive Holy Communion once a week or once a month, in reparation for the sins of ingratitude, coldness, irreverence and sacrilege, committed against our Lord, particularly in the Holy Eucharist.

In order to unite together, as far as may be, in a *perpetual* reparation of honor to the God of the Tabernacle, the members who practise this Degree form themselves into bands of *seven*, if they mean to make the Communion weekly, and into bands of *thirty*, if they wish to make it monthly. In this way each one of them may approach the Holy Table in turn on some day of the week or month. The practice was approved and indulgenced by Pius IX. by Briefs dated August 9, 1861, and May 19, 1863, and it is usually called the Perpetual Communion of Reparation, to signify how the Associates attempt at least to keep up an unbroken succession of Holy Communions.

Should any member be prevented by good reason from communicating on the day assigned, the Communion may be made on some

other convenient day of the week or month. (Brief, July 7, 1864), and a substitute need not be provided in order to keep up the succession of Holy Communion, though it is better, when possible, to have one.

Finally, by a Rescript of January 19, 1868, those who cannot conveniently go to Holy Communion on week days, may still take part in this practice and in all its benefits, by receiving Holy Communion every Sunday or on one Sunday of the month. Religious meet all the requirements of this Degree by receiving Holy Communion on any regular Communion day. It is clear that the purpose of the Briefs and Rescripts is to honor our Lord by frequent Communion, and, as much as may be, by a perpetual succession of communicants approaching His Holy Table.

This is the practice of Communion of Reparation, described in the statute, according to the Brief of February 10, 1882. Originally the practice was approved and indulged for members of the Pious Work of the Communion of Reparation, organized by R. P. Drevon, S.J., at Avignon, in France. By the Brief just mentioned the practice and its Indulgences were extended to the Apostleship of Prayer for ten years, and this extension was renewed in 1892. Now, by our own statute, the Communion of Reparation is made part of our work.

SECTION 2.

OTHER COMMUNIONS OF REPARATION.

Besides the practice just described, and sometimes known as the Perpetual Communion of Reparation, any Associate of the Apostleship, even without taking up the 3d Degree, may make Communions of Reparation; and by doing so gain a Plenary Indulgence in each case, as follows:

1. By approaching the Holy Table, together with the other Associates belonging to a Local Centre of the Apostleship, on a day appointed each month by the Local Director (Rescript, June 14, 1872). This is usually known as the General Communion of Reparation. It restores a favorite practice inculcated by St. Francis Hieronymo, of the Society of Jesus.

2. By receiving Holy Communion on a day assigned each month, or, if prevented by good reason, on any day at choice. By Brief of March 30, 1886, when no other day is assigned the Indulgence can be gained by communicating on the Patron Saint's day printed on each of the *League Leaflets*, which every member should receive every month. The custom of honoring a monthly Patron, seems to have been first made popular by St. Francis Borgia, of the Society of Jesus.

3. By receiving Communion specially at Easter Time, after having made one's own Paschal duty, in reparation for the many who neglect this obligation (Rescript, April 20, 1882).

SECTION 3.

MOTIVES OF THE COMMUNION OF REPARATION.

The object of the 3d Degree is, in the words of our statute, "to remove the obstacles which might prevent our prayers to God for the salvation of souls from being fruitful;" "to appease the Sacred Heart of Jesus, provoked to wrath by the sins of men, and to render him propitious to our prayers;" or, in the words of the Brief, dated August 26, 1861, "to avert the scourge of Divine wrath, to repair the insults offered daily to His Majesty, to the religion of Christ, and His Vicar on earth."

Reparation is a natural condition for all this; we must satisfy justice before we can beg for mercy. We owe the Heart of Jesus honor for dishonor, gratitude for ingratitude, reverence for sacrilege, fidelity for infidelity, fervor for coldness, consolation for desolation. Our reparation was His own great life work, and He left it to us to continue, to "fill up those things that are wanting of the sufferings of Christ."

—*I. Colossians, 3, 4.*

In these latter times He has begged of us

to repair the evils that are done him in His Sacrament of Love. This is the chief thing He asks of us in our devotion to the Sacred Heart. When Jansenism was doing its utmost to repel souls from His Holy Table, He bade B. Margaret Mary receive Him in Holy Communion in a spirit of reparation, every First Friday, and as often as obedience would permit.

By our statute, we are not bound to make these Communions on the First Friday of each month, though it is well for all who can to go to Communion on that day, and make it the *one Friday* in the month on which every Associate can gain a Plenary Indulgence, page 75. None of the Communions just enumerated need be made in the church or chapel in which we are registered as members. Nor are we limited to the motive of reparation exclusively in receiving these Communions; thus we may offer up the same Communion in thanksgiving; or in impetration, as well as in reparation. Finally to fulfil our obligations by the statute, we need not make a special Communion as members of the Apostleship of Prayer. Even when we receive Holy Communion as sodalists, or as members of any other pious society, we need only add to our other motives that of reparation to observe this statute and gain all the Indulgences attached to its practices, page 78.

CHAPTER V.—STATUTE V.

THE HOLY HOUR.

Likewise, although the Pious Confraternity called the “ Holy Hour,” is distinct from the Pious Association of the Apostleship of Prayer, still all the Associates of the Apostleship of Prayer who practise aright the pious exercise of the Holy Hour, in order to appease the Sacred Heart of Jesus outraged by the injuries of men, and to render Him favorable to our prayers, have a right to all the spiritual graces, which are granted to those who perform this pious exercise, by the Rescript of Pius IX., May 13, 1875, and the Brief of Leo XIII., March 30, 1886.

SECTION I.

ORIGIN, END, PRACTICE.

The Holy Hour consists essentially in *an hour* of mental or of vocal prayer, in union with the prayer of the Saviour in the Garden of Olives on Maundy Thursday night.

As a *practice*, it is our Lord Himself who instituted it, determined its end and essential feature: an hour of prayer in union with His Heart in agony in Gethsemani. For B. Margaret Mary tells us in her writings that one day, in 1673, while she was adoring the

Blessed Sacrament, the Saviour suddenly appeared to her. His wounds shone like suns, and His Sacred Heart was like a furnace from which dazzling flames shot forth.

After complaining of the ingratitude of men, and recommending the Communion of Reparation, He added: "Every night, between Thursday and Friday, I will make you partaker of that sorrow unto death which it was My will to suffer in the Garden of Olives. . . . To join with Me in the humble prayer which I then offered to my Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with Me for *one hour*, with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My apostles abandoned Me, being unable to watch one hour with Me."

Thus to *repair* the ingratitude of men; to *partake* of the *sadness* of the Heart of Jesus in agony; to *implore* mercy for sinners; to *appease* the anger of God: such is the *end* of the Holy Hour.

In order to spread this devotion among the faithful, and to organize it by association, a *confraternity* was founded in 1829 by Father Debrosse, S.J., in the chapel of the Jesuit Residence at Paray-le-Monial, with the ap-

proval of the Ordinary, the Bishop of Autun, and by brief of Pope Pius VIII. The Centre was afterwards transferred to the Visitation Monastery. In 1886, Leo XIII. raised the association to the dignity of an Archconfraternity.

In virtue of a rescript of Pius IX., in 1875, *all the Associates* of the Apostleship of Prayer, without any special registration, have the right to gain the Plenary Indulgence granted to the members of the Archconfraternity of the Holy Hour.

The devotion may be practised in *public* or in *private*. If in *public*, that is to say, in common with others, then the Local Directors have been empowered by Leo XIII. to name for this exercise, in church or chapel, *any hour* of *any day* of the week they see fit to select. Some choose for this hour the time of their ordinary monthly or weekly public League devotions. If in *private*, then the time is restricted to an hour, between about 2 P. M. of *every* Thursday until sunrise on Friday, or, as it is commonly understood, the hour of early Mass on Friday.

The Holy Hour may be spent in prayer of any kind, provided that it is offered in memory of the Sacred Passion, especially of the Prayer and Agony of our Lord in the Garden of Gethsemani. Any *posture* may be adopted,

kneeling, standing or sitting. No particular *place* is prescribed, so that even sick persons may practise this devotion.

In order, however, to gain the Plenary Indulgence, the invariable condition of confession, Communion, and prayer for the Pope's intention, is required. But doubtless the reparation offered by this pious exercise to the Sacred Heart is very meritorious and pleasing to our Lord, although it may not be in the power of those who perform it to fulfil the condition for gaining the Plenary Indulgence. Hence, the faithful so deterred should not on that account fail to practise the beautiful devotion of the Holy Hour.

Statute V. concludes :—

But it is not lawful for any one to add other pious works to the Apostleship, although the faculties, which the Ordinaries of places possess, each for his own diocese, remain intact.

SECTION 2.

THE APOSTLESHIP AND OTHER PIOUS WORKS.

By pious works the statute means the practices of any regular, approved, and organized pious society, performed in the same manner and with the same motives as they are performed by the members of that society. We are not to consider that admission into our

association includes admission into others, no matter how much they may seem to be like ours. Statutes II. and III. exclude by name such associations as the Archconfraternity of the Sacred Heart and the Confraternity of the Living Rosary; in the spirit of our present statutes, and by its express prohibition, we should avoid identifying with our own society any and every other, no matter how similar to ours its practices may seem, unless indeed the Bishop in whose diocese we live may have special faculties to combine other pious practices with those of the Apostleship of Prayer.

This clause of the fifth statute ensures the simplicity of our work, so highly recommended by Leo XIII., and prevents us from adding a multiplicity of observances that might gradually come to be considered more or less essential for membership, and thus deter the lukewarm and prevent religious and others from joining in our simple but salutary *practices*. It is clear from the spirit of our statutes themselves that this clause does not mean that pious associations may not be aggregated to the Apostleship of Prayer, and follow its practices, provided they receive a distinct diploma of aggregation and do not confound any of our practices with their own.

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CHAPTER VI.—STATUTE VI.

PROMOTERS OF THE APOSTLESHIP OF PRAYER.

Those of the faithful admitted into this Association who are distinguished by their piety and burning zeal for souls, being therefore named Promoters, should endeavor by every means to advance daily more and more the glory of God, the salvation of souls and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship. Wherefore, let them meet together at stated times to determine on all those things which may seem most suitable to obtain this end.

SECTION I.

PROMOTERS' QUALIFICATIONS.

In general, Promoters of the Apostleship of Prayer are members specially chosen to help its Directors in establishing and organizing it, in obtaining Associates and keeping them faithful, and in putting into execution all that is considered advantageous for the Association itself, or for the other good works in which it may be interested.

As the life of the Apostleship depends chiefly upon the selection of good Promoters, it will be well to study carefully every clause of the statute, which describes them and determines their duties.

In the first place, Promoters must themselves be members of the Apostleship of Prayer. It does not matter if they are but just joining it along with the other Associates, as happens when it is being established for the first time in any parish, or other Centre: they may take up the work of a Promoter, as candidates for the office, which will formally be entrusted to them after due probation, usually of six months.

In the terms of the statute they must be Associates "who are distinguished by their piety and burning zeal for souls." If they have not, for lack of opportunity, merited this distinction before becoming Promoters, they should strive to merit it once they have been admitted to this charge.

SECTION 2.

SELECTION OF PROMOTERS.

It is often a difficult task to select good Promoters, not that some pious and zealous souls do not exist in every parish, but because the more solid their piety and the more discreet their zeal, the more they will esteem the work of a Promoter, and out of humility hesitate to offer themselves for it.

The one who is about to establish a Centre of the Apostleship of Prayer, will judge best whether he himself had better select some

members of the congregation for this office, or extend an invitation to any and all who may wish to take it up. In practice some selection will have to be made, but it is well to make it in such a way that no eligible member of the parish may be overlooked or excluded from the office.

If any members of the parish be already acting as Promoters elsewhere, they should be invited to help the work at home and, with due allowance for exceptional cases, withdraw from other Centres, to become Promoters in their own.

Members of sodalities and other church societies have usually the fidelity and experience needed for a Promoter's tasks, and it is sometimes well to have persons, just chosen from the different organizations of the parish, unite together in a spirit that should make each of them take a broader interest in every society as well as in their own. However, it is not well to put all the work of this kind on a few, and there is danger of overlooking or excluding other good coöperators who would respond to an invitation properly extended.

Hence, while selecting those whose piety, zeal, constancy and experience make them most eligible for the office of Promoter, Directors should also explain to the entire congregation

its importance, duties and privileges, in such a way as not to make the charge seem too onerous, nor yet a matter of mere routine. In country districts it may be well to choose Promoters who can conveniently attend to each section of a parish or mission; in some places, they must be chosen to meet the requirements of certain classes or nationalities. Men as well as women, old and young, all can be Promoters, and no body of Promoters is able to reach every member of a congregation, unless it be recruited from every class of persons in the parish.

From time to time the Local Director should call on some members of the congregation to become Promoters. The League meetings will afford a good opportunity for this, and it should be known by the Associates that they can apply to him at any time to take up this office. The inducements held out to Promoters are very great, to them may be applied the promise of our Lord, "those who promote devotion to My Heart, shall have their names written in it never to be blotted out." They have it in their power to help the entire parish by their zeal, and to show an active devotion to the Heart of Jesus Christ. Their Indulgences are very numerous, page 79, and as a reward of their fidelity they receive after due probation a Diploma and Indulged Cross, p. 54.

SECTION 3.

PROMOTERS' DUTIES.—IN CENTRES ORGANIZING.

The first duty of Promoters is to study the *Handbook*, and know how to explain the practices and advantages of the Apostleship of Prayer.

Provided with this knowledge they should invite every member of their own parish to join in this League of Prayer, those who seem most careless, as well as those whose state helps them to be most fervent. The religious can join in every practice of the Apostleship without adding any new obligation to those that are of rule, and the unpractical Catholic cannot refuse to make at least the Morning Offering. Every Catholic who can understand this offering, even the child, just arrived at the age of reason, is eligible to membership in the Apostleship of Prayer.

Until the Promoters of any Centre shall have canvassed their own parish for Associates, they should not canvass other parishes, even those that have not been as yet aggregated to our work. In their own parishes they should not limit their canvass to their own families, friends and acquaintances, but see that *all* be invited to take up one practice or other, as the Association is for *all* Catholics without exception. Lest any person be overlooked, or approached and importuned

by several Promoters with invitations to become Associates, it might be well, at least in parishes just organizing the Apostleship, to assign certain Promoters for each district or class of persons.

Promoters must give a *Certificate of Admission* to every one who *consents* to become an Associate of the Apostleship of Prayer, and take down their Christian and family names for *enrolment* in the Register of the Association. Without this *Certificate* and *enrolment* in the Register there is no valid membership, and, therefore, no actual union of prayer, nor any of the benefits or Indulgences attached to it.

Should the new Associate wish to obtain the Plenary Indulgence granted for receiving Holy Communion on the day of admission, the *Certificate* should be dated for the first convenient day for Communion; otherwise the date may be the day on which the *Certificate* is given. This Communion is entirely optional and by no means a condition of admission. The *Certificate* need not be replaced when lost, nor need the enrolment be repeated, even when an Associate takes up the practices after having neglected them for a while. The *Certificate* may be sent by letter, or by proxy, and the name may be sent in the same way for enrolment, but as much as possible Promoters

should meet the new Associates in person. To facilitate this enrolment each Promoter should be provided with a blank form for the name and address of each new Associate, and the Degree or practice they may wish to take up.

Some Associates will begin with the 1st Degree only ; others will take up also the practice of the 2d or 3d, or both. The real work of the Promoter is to keep all faithful to their promises, and to induce as many as possible to adopt and observe the practices of all three Degrees. For this purpose the Associates are formed into Bands, and although some Promoters may find it easy to obtain many members, while others labor quite as hard to obtain a few, it is well, for the sake of simplicity and permanency, to organize all the Associates into Bands of a fixed number, say ten or fifteen, or even thirty, for each of which a Promoter becomes responsible.

As much as possible each Promoter should have charge of one Band of Associates only. If some get more than the number required for a Band, they may receive them, but they should ask the Director or Secretary to assign such members to some Promoter whose Band is not complete, unless they should have personal or other special reasons for keeping these members in their own Bands.

SECTION 4.

PROMOTERS' DUTIES—IN CENTRES ORGANIZED.

Promoters have obligations to every member of their Bands.

1st. To each Associate they should give monthly the *League Leaflet*, which contains in brief form all the usual practices of the Apostleship of Prayer, the *Morning Offering*, the *Offering to Our Lady*, the *Communion of Reparation*, and the additional observances of the *Holy Hour* and *Monthly Patron*. These are grouped on one page under some leading mystery of the Life of Christ, to help every Associate to follow them in union with Him. The other page gives the General Intention for the month, and also the Particular Intentions of all the Associates in the United States, with a summary of the Thanksgivings, and of the Treasury of Good Works offered up each month by the Associates in thanksgiving or in petition for the Apostleship.

These *League Leaflets* are obtained usually at the Promoter's Meetings, which are held some time before the first of each month, so that the Promoters may have time to distribute them to every Associate before that date. If possible each *Leaflet* should be handed personally to the Associate; to use the mail for this distribution, except in rare occasions, is to de-

prive our league of prayer of a means of union and fervor, only second in importance to the Promoters' Meeting.

2d. When distributing the *Leaflets*, or at any other convenient time, they must take occasion to ascertain, without, however, seeming importunate, if the Associates in their Bands understand well the practices of the Apostleship, keep faithful to those they have promised or wish to advance to the 2d or 3d Degree should they not have adopted either of these in the beginning.

3d. When distributing the *Leaflets*, Promoters should also offer to receive and note down any intention or petitions for prayers, any good works done and offered expressly for the same intentions, and all thanksgivings for favors received through the prayers of the Apostleship. To facilitate this task, suitable blanks are furnished with each Promoter's set of ten *Leaflets*. Similar blanks might be furnished to Associates who may not care to make known their needs, good works, or graces obtained through prayer; or, they should be directed to put them in writing, and hand them to the Local Director, or drop them in the Intention Box, commonly placed for this purpose near the Sacred Heart Altar or Shrine.

4th. Finally, when distributing the *Leaflets*,

Promoters should make known to their Associates any notifications or suggestions they may have received from their Local Directors at the Promoters' Meetings. They need never lack topics that will develop piety and zeal. Among other topics, information about the public services and devotions of the parish, the feasts of the Calendar that should be specially cultivated by the Associates, the Indulgences attached to such feasts and to our own practices, the use of our League Badge and of pictures and statues of the Sacred Heart, the benefit of visits to the Blessed Sacrament, and its special worship at Mass, Benediction and during its exposition now so universal on the Feast of the Sacred Heart and on the First Fridays, and similar practices are always timely.

The Local Director will not fail to suggest ways and means by which Promoters can help their Associates; the needs of each parish and the spiritual and temporal condition of each Associate offer a never failing source of pious and zealous communication between Promoters and Associates. The art of employing it to the best advantage cannot be acquired without due patience and training. This is why so much importance should be attached to the Promoters' Meetings, in which Local Directors guide and encourage the Promoters in their active apostolate.

SECTION 5.

PROMOTERS' MEETINGS.

As a means of learning how to deal with Associates with due tact and efficiency, Promoters will find their monthly meeting with the Local Director indispensable.

“Wherefore,” reads the statute, “let them meet together at stated times to determine on all those things which may seem most suitable to obtain this end,” viz., “the glory of God, the salvation of souls, and the worship of the Sacred Heart of Jesus, according to the statutes of the Apostleship.”

Even when the Director cannot attend these meetings, the Promoters should still observe this most important rule. Indeed, for meeting, if only informally, in twos and threes for the objects just mentioned, they can gain an Indulgence of 300 days.

The Promoters' Meeting may be held in conjunction with some devotional service ; but if possible it should not be in the church, at least, during the public services. In most places it is held in the church or school hall, where the necessary business can be transacted more freely.

In the *League Devotions* there is a programme for such meetings, which we reprint here :

1. Opening prayer.
2. Hymn or Litany.
3. Notices about the Apostleship.
 - a. Summary of Promoters' Reports.
 - b. Reports of Secretary and Treasurer.
 - c. Special Intentions, Thanksgivings.
 - d. Services, Projects, Celebrations.
4. Instruction.
5. Hymn and closing prayer.

The *League Leaflets*, *Messenger*, *Supplement* and other League prints and supplies should be distributed during these meetings at a convenient time.

The meeting should be short, and the instruction should be given on the Intention for the coming month, or on some of the topics treated in the *League Director* or *Messenger*. It should be in the most practical and familiar style. When the Director cannot be present at these meetings, he should appoint some passages for reading from the *League Director*, *Messenger* or *Handbook*.

At these meetings Promoters should hand to the Local Director or Secretary, or others appointed for this purpose :

1. Their monthly Report, printed with each set of *Leaflets*.
2. The Christian and family names and the residences of new Associates.
3. The names of those who wish to take up

a new Degree, to be transferred to another Band or Centre, to become the candidates for the Promotership.

4. The names of Associates who have died since the previous meeting.

5. The summary of intentions recommended and of the thanksgivings and good works offered by the Associates in their Bands.

SECTION 6.

PROMOTERS' OFFICES.

To expedite the work at their meetings, and to facilitate the task of the Promoters, particularly in large Centres, it is advisable to divide the management of it among certain Promoters chosen by the Director, or, if he prefers, by ballot. Besides a President and Vice-President, to assist the Director in superintending the duties of the other officials, there should be a—

Sacristan, to take care of the altar or shrine of the Sacred Heart.

Master of Ceremonies, to arrange the programmes of public services, music, ushers, etc.

Recording Secretary, to keep the official minutes of the meetings, to enter the Promoters' Reports, mark attendance and so on.

Assistant Secretary, to collect each month the Intention blanks, and add together the summaries of Intentions and of the Treasury of Good Works each month.

Corresponding Secretary, to send out all official communications from the Director, or Board of Officers to the Associates.

Treasurer, to receive and keep account of contributions, to order supplies of League Certificates, *Leaflets*, Badges and Periodicals and attend to payment for these and other expenses.

Registrar, to enter the names of Associates in the Register and keep lists of the names and addresses of Promoters and of the Associates in their bands.

Assistant Registrar, to see that Bands are properly organized, that each Promoter has the required number of Associates, that no Band be without a Promoter, that Associates be transferred from one Centre or Band to another, to attend to the proper distribution of Associates in Bands for the perpetual Communion of Reparation.

Instructor, to form candidates for the Promoter's office, and help them in organizing a Band.

In many Centres several of these duties can be performed by one official; in others, each of them may require more than one. In the latter case the several officers in charge of any of these tasks naturally constitute so many committees, and these when organized together form a Council, which can be of great assistance to a Director, in all his labors for the League.

In some very large Centres this Council is formed by bringing together the officers just enumerated with their Assistants, and a number of the most efficient Promoters, who are selected to superintend the work of ten or twenty of the other Promoters, and for this reason known as special or Arch-Promoters, or Promoters-in-charge. The name does not matter, neither is the system of officers an imperative one, since each Director is free to adopt any system he may find by experience most suitable for his Promoters and Associates.

SECTION 7.

PROMOTERS' PRIVILEGES.—CROSS AND DIPLOMA.

The piety and zeal of candidates for the Promoter's office should be tried and formed for about six months before admitting them to the distinction of being *named* Promoters in the full sense of the statute, i.e., commissioned by their Directors to work for the high objects set before them, with all the privileges of their office and with the premium of Indulgences set upon their efforts by the Church.

When approved after this trial, Promoters should be awarded their Diploma and Indulged Cross, if possible, according to the formula for the solemn ceremony given in the *League Devotions*, and on page 197. Should it be

impossible to confer these in public they should be given privately at least, in token of the Director's appreciation of the candidates' services and of their title to the Indulgence.

The Promoter's Diploma is the Local Director's ordinary testimonial showing that he has extended the Indulgences of the Apostleship to a Promoter: the Cross carries with it special Indulgences, page 80. Hence these awards should be given only after a real probation. The Local Director has the right to determine what this probation should be. Ordinarily the chief duty is the care of a Band of Associates; but when this is not possible, it is his place to decide what works of piety and zeal in behalf of prayer and devotion to the Sacred Heart should merit a Cross and Diploma.

It is not customary to take back the Cross or Diploma when Promoters cease to be active in their work, but the activity may be made a condition for retaining them, as it is a condition for gaining the Indulgences attached to the Promoter's office.

The Director-General insists very strongly on the protestation against evil secret societies, as a proper act on the part of Promoters about to receive the Cross and Diploma, not, however, as something essential.

CHAPTER VII.—STATUTE VII.

THE DIRECTOR-GENERAL AND HIS DELEGATE.

The principal seat or Centre of the Association is established at Toulouse. The Director-General, however, is the Father General of the Society of Jesus for the time being, who can delegate his office to another selected by him, who is to live at Toulouse.

The seat or Centre of a pious association like the Apostleship of Prayer is usually where the active management of the entire Association is carried on. There the Director-General makes his headquarters, issuing thence his official documents, chiefly the Diplomas aggregating other Centres known as Local Centres, his communications, and all his approved publications. It is there also he keeps the official list of every newly aggregated Centre. Toulouse has been the central headquarters of the Apostleship of Prayer since 1869, when it was removed thither from Vals, where it was founded in 1844.

Formerly the Director-General of the Apostleship of Prayer was chosen by the Pope, at the suggestion of the General of the Society of Jesus. By our new statutes, the General of

this Society, is *ipso facto* the Director-General, with the power to appoint a Delegate to act in his stead. His present Delegate is Rev. Auguste Drive, S.J., residing at 16 Rue des Fleurs, Toulouse, France.

The duties of the Director-General, or of the Delegate acting for him, are to keep the official documents of the Association ; to issue Diplomas for Diocesan Directors, and also for Local Directors of newly aggregated Centres in every part of the world ; to keep the official list of such aggregations ; to issue the official communications of the Association ; to interpret and explain our statutes and the various Briefs relating to our practices, privileges and Indulgences ; and, with due deference to the Sacred Congregations, to solve all the practical difficulties and the various questions that are raised in regard to the nature and conduct of our Association (Brief, March 30, 1886).

The Director-General issues all the approved publications of the Apostleship of Prayer for France, and empowers his assistants, the editors of the *Messenger of the Sacred Heart*, to do the same in their respective countries : Certificates of Admission, the monthly *Leaflets*, Badges, Handbook, and the *Messenger of the Sacred Heart*, explaining the General Intention for each month, and the official Monthly Communication of this same Intention with its

proper interpretation and applications to be published in the various *Messengers*.

There are now twenty-eight editors of various *Messengers of the Sacred Heart* in the different countries of the world, whose duty it is, at the request and with the approbation of the Director-General, to keep an agency or Central Office for promoting the interests of the Association in their respective countries. They receive from Toulouse and transmit to their destination the Diplomas for Diocesan Directors and for Local Centres and their Directors, they also receive in return the names both of the Diocesan Directors and new Local Centres, and transmit them to the Director-General for his official list. They issue all the approved publications adapted for the Apostleship of Prayer in their respective countries, and thus help the Director-General to maintain uniformity in all things, simplicity in management, the integrity of the statutes, correct explanations of the work, and all that pertains to it, and finally, economy and dispatch in supplying all that is needful to Directors, Promoters and Associates. The addresses of the editors of the *Messengers* for the United States and Canada are given on the page facing the table of contents of this Handbook.

CHAPTER VIII.—STATUTE VIII.

DIOCESAN AND LOCAL DIRECTORS.

Besides the Director-General, there shall be also Diocesan Directors, and Local Directors for every Centre of the Apostleship. The Diocesan Directors, who are to be designated by the Ordinaries within their own dioceses, shall be appointed either by the then Father General of the Society of Jesus, or by the Director-General, whom the Father General has delegated at Toulouse. The Local Directors of every Centre shall be appointed, with the approbation of the Ordinary, by the Diocesan Director. Both the Diocesan Directors and the Local Directors shall be also subject to the Ordinary, in all that concerns the aforesaid works; those things only excepted which come under the statutes approved by the Apostolic See.

SECTION I.

DIOCESAN DIRECTORS.

The appointment of Diocesan Directors was recommended in Article VII. of the statutes issued in 1879. Now that the Apostleship of Prayer has been propagated so widely, it is important that some one should promote its interests in every diocese and hence it is that the

present statute lays special stress on the manner of appointing Diocesan Directors and on their relations with the Ordinaries, the Director-General of the Apostleship and its Local Directors.

Chosen by the Ordinaries for their respective dioceses, Diocesan Directors receive their Diplomas from the Director-General of the Apostleship of Prayer, or his Delegate, to promote its interests within the limits of their dioceses. A Diocesan Director is therefore, under his Bishop, the chief Promoter of the work in his diocese, and since the Bishop's act in choosing him for this is sufficient expression of his wish to have the Association propagated and maintained throughout the diocese, he needs no further authorization for introducing it everywhere and should, therefore, put no limit to his zeal in this work.

Their acquaintance with the nature and practices of the Association, and their practical experience in its management will enable Diocesan Directors to recommend its establishment in parishes and schools, in communities and pious societies of all kinds, and to direct the Local Directors how to proceed either in starting or in reorganizing, as also in maintaining, extending and improving the work.

The chief official duty of a Diocesan Director is to erect Local Centres, and constitute

priests Directors of the same by Diplomas which they will transmit to them in the name of the Director-General. These Diplomas they obtain from the Editor of the *Messenger* in their respective countries, and they may either apply for them, on the occasion of each new aggregation, so as to attach their signature, and transmit them to the applicants, or, since the signature is not required for validity, instruct the Editor of the *Messenger* to send them directly to the newly established Centre and its Director. However, since it is desirable that Diplomas should be signed, the Editor of the *Messenger* will send the Diocesan Directors some Diplomas from time to time to sign and return to him to hold at their order for future applicants, it being easier and cheaper for him than for them to transmit documents of this kind. Since the name of every new Centre must be sent to the Director-General in Toulouse, to make certain of its transmission, Diocesan Directors should send it to the Editor of the *Messenger*, who publishes the recent aggregations every month and forwards the list to Toulouse.

Diplomas of Aggregation are necessary for valid aggregation to the Apostleship of Prayer. Diplomas for Local Directors are not necessary, but they are usually sent to them. To avoid the necessity of renewing these whenever a Local

Director is changed, Diocesan Directors usually make the original appointment by constituting as Local Directors the applicant and his successors in the same ecclesiastical office. In fact, the Diploma is worded so as to make the appointment in this way. Diplomas of Aggregation are valid from the date of transmission.

It will help very much if the Diocesan Director can occasionally go about preaching for the Local Directors, either on the occasion of the foundation of a Centre, or soon after, at the conferring of Badges, at the Promoters' Meetings, or at the ceremony for receiving Promoters and awarding them their Diploma and Indulgenced Cross. The Editor of the *Messenger* and his assistants have always done this in their own and in neighboring dioceses, and Local Directors recognize its benefits.

If the various Promoters' Councils in any city or diocese should form a Central or Diocesan Council, the Diocesan Director should take charge of the latter and of the former also, at least in his own city.

These Central and Diocesan Councils, if properly organized, help to create a wider and stronger spirit of unity and a greater uniformity of method among the Local Centres. They also prevent rivalry among the Centres, which injures not only the Centres engaged in it, but also the entire association in a city or diocese.

SECTION 2.

LOCAL DIRECTORS.

A Local Director is one who is responsible for the establishment of the Apostleship of Prayer in any congregation of the faithful, and who usually conducts the work among them extending to all its spiritual benefits and Indulgences. There must be a Local Director for every Centre, even though the practical management of the Centre be left to some one not in orders, whether lay or religious.

Any priest can become a Local Director by receiving a Diploma of Aggregation for the Centre of which he is to take charge: the Diploma of Local Director is not essential for the validity of his powers, as the former entitles him to use them so long as he remains in charge of the Local Centre.

Local Directors receive, or appoint Promoters to receive Associates into the Apostleship, give them Certificates of Admission, and enter their names upon the Register, all of these conditions being required for valid membership. The names need not be sent to the Head Centre of the Apostleship; nor are his powers to receive members limited to those of his own parish or other spiritual charge.

Local Directors preside over the public devotional services of the Associates; they also

appoint the Promoters, and direct them in their meetings and councils, train them to do their work properly and effectively during their probation, and usually confer upon them, after six months, their Diplomas and Indulged Crosses.

They may name the day for the General Communion of Reparation for the Associates every month, page 32, and the time for making the *Holy Hour* in common, every week, page 37.

If at least fifty Associates under a Local Director practise the 2d Degree, he may impart the Apostolic and Bridgettine Indulgences to crosses, medals and chaplets, on condition that he holds a meeting of the Associates once a month in the church or chapel.

He is entitled to all the privileges, spiritual benefits and Indulgences granted to the Promoters.

The Local Director's office, so far as devotion to the Sacred Heart is concerned, particularly in regard to the Promoters, is in many ways like that of Ven. de la Colombière, the Director of B. Margaret Mary, in spreading this devotion. The special duties of the Local Director are set forth in detail in Part II.

CHAPTER IX.—STATUTE IX.

CONDITIONS OF MEMBERSHIP.

For the enrolment of Associates it is sufficient that Local Directors inscribe their names in the register of the church or religious institution where the Apostleship is established, and give them certificates without the necessity of transmitting the list to the principal Centre.

Two things only are required for valid admission into the Apostleship of Prayer ; without them there is no membership, and consequently no benefit by the prayers nor share in the Indulgences of the Association. It is important, therefore, to observe them punctually, and to adopt every facility for their observance.

1st. Every new Associate must receive a Certificate of Admission.

2d. Every new Associate's name must be inscribed in the Register of a Local Centre of the Apostleship.

Only two classes of persons are exempted from these conditions.

a. Religious in communities which have granted to our Association a share in their merits and good works.

b. Catholics living in distant missions where

the observance of these conditions would be impracticable. (Rescript, May 13, 1875.)

All that is required in these cases is some external sign, the mere words expressing that one wishes to take part in the practices and share in the benefits of our league of prayer.

The Certificates of Admission should be obtained from the Director-General, or from some one authorized by him to issue them, the editors of the *Messenger of the Sacred Heart*. Since a Plenary Indulgence is granted for Communion on the day of admission, the Certificate should be dated for some day on which the new Associate can conveniently communicate ; but this Communion is entirely optional, and by no means a condition for admission.

The Certificate need be given to each Associate but once. It need not be replaced when lost, nor given a second time when delinquent Associates become living members again, nor renewed, should an Associate be transferred from one Centre to another. It may be sent by mail or by messenger. The approved form is described on page i, appendix IV.

In the same way names need be registered but once. It is only for convenience that Directors need enter them a second time, as, for instance, when a member is transferred from one Band or Centre to another.

Directors need not send lists of the names

registered in their Centre to the Director-General. (Rescript, June 2, 1880.)

The Register may be a book or a card catalogue. For smaller Centres, a book may serve for Register, and one for 2,000 names, with alphabetical indexes for Promoters and Associates, may be had from the *Messenger* office. Even for smaller Centres, if an efficient Secretary can be found, the Card Catalogue facilitates the arrangement of names according to Bands, the transfer of members from one Band or Centre to another, changes of name or address, and insertion of new names, whilst it obviates the need of multiplying Registers. The card bearing the Promoters' names can be so ruled as to be used for a record of their attendance at the meetings and of the reports they should hand in.

CHAPTER X.—STATUTE X.

BENEFITS AND INDULGENCES.

The Indulgences and other graces hitherto granted or extended by the Sovereign Pontiffs in favor of the aforesaid practices of the Apostleship are to remain in vigor.

SECTION I.

BENEFITS.

With a full commentary on the statutes of the Apostleship of Prayer before us, we should be ready to recognize and appreciate its great advantages, which we shall enumerate here, not merely to commend the Association to readers of the Handbook, but to keep before its Directors the benefits they should hope to obtain from it when properly managed.

It is plain that each of our pious practices must have its special graces attached to its performance, and that these will benefit individual members according to their varying needs and dispositions. In the same way, each Local Centre of the Apostleship will share in its advantages in proportion to the piety, the needs,

and the zeal of its members ; if the Local Centre be a parish, its Associates will pray and work for graces different in many cases from those sought by the Associates of a Local Centre established in a school, institution or pious society. The advantages described here are those which affect every Associate of whatever class, or age, or circumstances.

First of all, the Apostleship of Prayer helps Catholics to cultivate and confirm the marks which should distinguish them individually as they distinguish the Church to which he belongs. It helps us to be One, Holy, Catholic and Apostolic.

1. The Apostleship helps us to be—

One with God, by union with Him in vocal and mental prayer ;

One with Jesus Christ, by uniting with Him in the *Morning Offering*, in the Mass, in Holy Communion, publicly, frequently, even so far as can, perpetually. most intimately, by making His interests ours, and familiarly, by studying the secret wishes of His Heart, by sympathizing with Him as the victim of ingratitude, and by striving to console Him and repair the injuries done Him by sin.

One with our Lady, by offering to her daily our tribute of *Hail Marys*, for the interests of her Son.

One with the Saints, by honoring as Patrons the chief saints of the Calendar, and thus living in a true *Communion of Saints*.

One with the Vicar of Christ upon earth, by membership in a body not merely deriving its existence and privileges from his authority, exercised in due order through his pastors and their sacred ministers, but actually joining in daily prayer with him for some leading interest of the Church, recommended by him monthly to our prayers and zeal, and explained in such a manner by periodicals of the Association, as to elicit an intelligent and generous interest in the Church of Christ, His Kingdom upon earth.

One, finally, with one another, by a union based upon the divine law of love, a true spiritual union, with every motive and means to make it close, active and constant, "That they may be one, Father, as Thou and I art one."

2. The Apostleship of Prayer helps us to be *holy*, by enabling all, from the most careless to the most devout, to take up the essential duty of every soul, viz., prayer, and perform it in such a way as to make its influence felt in all we do, sanctifying even our most trivial daily actions, enlivening our faith, purifying our intentions, strengthening our confidence, in-

creasing our merits, and filling us with a most grateful love for the God who hears our prayers, and for the millions of souls who recommend our petitions.

3. The Apostleship helps to make us truly *Catholic* at heart. Worldwide in its extent, and embracing *all* in its membership, priest and layman, religious and worldling, its motives appeal to every Catholic, its practices are suitable for all, and the spirit in which they are taken up is truly Catholic, since they are performed for the benefit of all, and made to influence the entire range of our lives as Catholics, and to keep us familiar with Catholic interests in every part of the world.

4. Finally, the Apostleship of Prayer helps to make us *Apostolic*. By bringing out whatever spark of religious life may be in us, it gradually develops our zeal, and enlists one energy after another to work for God's glory, to study and appreciate His excellence in His creation, particularly in His image, the human soul, and to strive to preserve and increase that resemblance in ourselves and others, by conforming it with that of His Divine Son. This, again, is done in a manner truly Apostolic, by deriving the force and efficacy of our work and prayer through the ministers of God, acting under their pastors, who in turn promote

this work at the instance of him who exercises the authority left to the Church by Christ in the person of the head of the Apostles, Peter.

All these benefits of the Apostleship, we need scarcely remark, are ensured to us by its organization, strictly hierarchical as it is, and therefore so orderly and effective as to enlist the harmonious energies of bishops, priests and laity, and facilitate the efforts of those, who, like the Director-General and his assistants, the editors of the *Messenger*, in every part of the world, are exclusively devoted to the work of the Association, and at leisure to carry on the correspondence and circulate the various publications by which the unity, sanctity, catholicity and apostolicity of the members are preserved.

The special benefits obtained by individual members of the Apostleship are recorded from month to month in the Thanksgivings published in the *Messenger*. They prove a remarkable simplicity and confidence in the power of prayer, and the marvellous efficacy of a constant, universal and persevering prayer.

It is no wonder, therefore, that an association like ours has been so blessed by Heaven, so popularly received by Catholic piety, and so richly favored by the Holy See. While the faithful in all ranks and avocations of life

gladly and unselfishly join in its universal prayer and zeal, nearly all religious orders and congregations, besides taking part in it, have extended to it a share in their merits and good works. The following list gives the names of these communities in the order of date of their letters granting this participation:

- | | |
|--|---|
| "The Society of Jesus,
1861; | "Camaldolese, 1866; |
| "Trappists of the Prim-
itive Observance of Cit-
eaux, 1862; | "Dominicans, 1870; |
| "Theatines, 1862; | "Franciscans, 1870; |
| "Congregation of the Sa-
cred Hearts of Jesus
and Mary, 1862; | "Poor Clares, 1870; |
| "Society of Mary (Mar-
ists), 1862; | "Third Order of St. Fran-
cis, 1870; |
| "Trappists of the Observ-
ance of de Rance,
1863; | "Redemptorists, 1870; |
| "The Visitation, 1863; | "Barefooted Carmelites,
1872; |
| "Barnabites, 1864; | "Capuchins, 1872; |
| "Carthusians, 1865; | "Hermits of St. Augus-
tine, 1872; |
| "Congregation of the
Holy Ghost and the
Holy Heart of Mary,
1865; | "Premonstratensians, 1872; |
| | "Order of the Word In-
carnate, 1872; |
| | "Order of Notre Dame,
1872; |
| | "Christian Brothers, 1873; |
| | "Lazarists and Sisters of
Charity, 1883, etc." |

Besides these holy prayers and merits, by membership in the Apostleship of Prayer, we obtain a new title to the blessings promised by our Lord, through His servant, B. Margaret Mary, to the souls devoted to His Sacred Heart.

1. "I will give them all the graces necessary in their state of life.

2. "I will establish peace in their houses.

3. "I will comfort them in all their afflictions.

4. "I will be their secure refuge during life, and above all in death.

5. "I will bestow a large blessing upon all their undertakings.

6. "Sinners shall find in My Heart the source and the infinite ocean of mercy.

7. "Tepid souls shall grow fervent.

8. "Fervent souls shall quickly mount to high perfection.

9. "I will bless every place where a picture of My Heart shall be set up and honored.

10. "I will give to priests the gift of touching the most hardened hearts.

11. "Those who shall promote this devotion shall have their names written in My Heart, never to be blotted out.

12. "I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months, the grace of final penitence; they shall not die in my disfavor nor without receiving their sacraments; My Divine Heart shall be their safe refuge in this last moment."

SECTION 2.

INDULGENCES—1ST DEGREE.

(Comprising all the Associates, as all are bound to make the Morning Offering.)

N. B.—All these Indulgences are applicable to the souls in Purgatory.

PLENARY INDULGENCES.

1. On the day of *Admission*. (Brief, February 26, 1861. Pius IX.)

2. On the feast of the *Sacred Heart*. (February 26, 1861.)

3. On the feast of the *Immaculate Conception*. (February 26, 1861.)

4. *One Friday* of each month. (February 26, 1861.)

5. *One other day* of each month at choice. (February 26, 1861.)

6. On the feast of the *Monthly Patron*, assigned on each Associate's *League Leaflet*—(March 30, 1886. Leo XIII.), or on a day at choice by those who cannot go on the Patron's day. (Rescript, April 20, 1882.)

7. On one day in each week for all who make the *Holy Hour*. On Thursday, from about 2 P. M. until Friday at Mass, for those who make it *privately*. (Rescript, May 13, 1875. Pius IX.) On any day of the week at the hour appointed by the Local Director for making it *in common*. (Brief, March 30, 1889. Leo XIII.)

8. On the day of the month named by the Local Director for all who make, in a body, the Communion of Reparation for the injuries done to our Lord in the Blessed Sacrament. (Rescript, June 14, 1877. Pius IX.)

9. During Easter time for those who, having fulfilled

the precept for themselves, offer another Communion, in reparation for those who neglect this duty. (Rescript, April 20, 1882. Leo XIII.)

N. B. To gain Plenary Indulgence, confession and communion are always implied. Besides these, to gain Nos. 2, 3, 4, 5 and 7, prayers are to be said in a public church for the Pope's intention. For Nos. 1 and 6 these prayers are not a necessary condition.

PARTIAL INDULGENCES.

1. 100 days for *each prayer or action* offered for the General and Particular Intentions of the month. (Brief, February 26, 1861.)

2. 100 days *each time*, for Associates repeating devoutly, with the lips or in the heart, the prayer, *Thy Kingdom Come*, while wearing on the breast the Badge of the Holy League. (Rescript, June 14, 1877. Pius IX.)

3. Seven years and seven quarantines, for Associates who wear the Badge *visibly* while assisting at public prayers.

4. Seven years and seven quarantines, if the Badge be *worn visibly* during half an hour's adoration of the Blessed Sacrament publicly exposed. (Rescript, June 14, 1879.)

5. 300 days, *once a day*, and Plenary once a month, for the ejaculation : *Sweet Heart of Jesus, be my Love!* (Rescript, May 13, 1875. Pius IX., June 18, 1892. Leo XIII.)

6. 300 days *each time*, and Plenary once a month for the ejaculation : *Sweet Heart of Mary, be my Salvation!* (Decree, September 30, 1852. Pius IX.)

7. 300 days, *once a day*, for the ejaculation : *Jesus, Meek and Humble of Heart, make my heart like unto Thy Heart!* (Rescript, January 25, 1862. Pius IX.)

2D DEGREE.

(Comprising all Associates who to the Morning Offering add daily one *Our Father* and ten *Hail Marys*, according to the statute. Rescript, August 24, 1884. Leo XIII.)

PLENARY INDULGENCES.

1. On the feast of the Prayer of our Lord in the Garden (Tuesday after Septuagesima Sunday).

2. On the feast of the Patronage of St. Joseph (3d Sunday after Easter).

3. On the feast of the Most Pure Heart of Mary (Sunday after the Octave of the Assumption).

PARTIAL INDULGENCES.

1. 100 days *each time* for saying the one *Our Father* and ten *Hail Marys* for the intentions recommended.

2. Associates of the Second Degree, who recite at least once a week the five decades of the Rosary without notable interruption can thus gain the Apostolic and Bridgettine Indulgences, provided their rosary has been blessed by a priest empowered to apply these Indulgences.

N. B. All Directors of the Apostleship have this power, on condition that : *a*) They hold every month in a church or chapel a monthly meeting of the Associates. *b*) They have under their direction at least fifty Associates of the Second Degree.

APOSTOLIC INDULGENCES.

(May be applied to crosses, statues, beads, medals and other pious objects.)

Plenary: On the feasts of Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity Sunday, Corpus Christi, Purification, B. V. M., Annunciation, Assumption, Nativity, Immaculate Conception, Nativity of St. John the Baptist, SS. Peter and Paul, St. Andrew, St. James, St. John, St. Thomas, SS. Philip and James, St.

Bartholomew, St. Matthew, SS. Simon and Jude, St. Matthias, St. Joseph, and all saints.

Many Partial Indulgences.

BRIDGETTINE INDULGENCES.

1. Plenary on the feast of St. Bridget, October 8.
2. At the hour of death.

To gain No. 1. The conditions are to be in the habit of reciting once a week the five decades without notable interruption, to go to Confession and Communion, to visit the parish church and pray for the Pope's intention.

Many Partial Indulgences.

One hundred days for each *Our Father* and *Hail Mary* said on the Bridgettine beads, though not until the whole Rosary is finished.

3D DEGREE.

(Comprising all Associates who undertake to make the Communion of Reparation on fixed days.)

PLENARY INDULGENCES.

1. The day on which Associates shall enter their names in a section of weekly or monthly Communions of Reparation on fixed days. (Briefs, February 10, 1882. March 31, 1892. Leo XIII.)

2. Each time the Communion of Reparation is made on the day of the week, or of the month which shall have been fixed on the *Leaflet*, or which the Associates shall have chosen for themselves. (Briefs, August 9, 1861, and May 15, 1863, Pius IX.)

N. B.—1st. When for some *just cause* the Communion cannot be made on the day fixed, the Indulgence can be gained on any day of the same week, or of the same month, according to the person's agreement to go on a fixed day once a week or once a month. (Brief, July 7, 1864, Pius IX.)

2d. Those who cannot communicate except on Sun-

days can be grouped together for each Sunday, or for one particular Sunday in the month, and can thereby gain the Indulgence. (Rescript, January 19, 1866. Pius IX.)

3d. Members of Religious Communities, whose rule does not admit of their Communion being divided among the days of the week or month, can gain the Indulgence on those days when they make the Community Communion. (Rescript, January 19, 1868. Pius IX.)

3. At the hour of death, under the usual conditions.

See also numbers 6 and 8, page 75.

SPECIAL INDULGENCES FOR PROMOTERS.

PLENARY INDULGENCES.

1. Twice every month on the Feast of their Patron Saints marked in the Diploma, provided they receive Holy Communion *together* for the Sovereign Pontiff, the Church of God and the needs of souls.

The days appointed are the feasts of—

St. Genevieve,	January 3.
St. Francis de Sales,	January 29.
St. Ignatius Martyr,	February 1.
St. Catharine de Ricci,	February 13.
St. Frances of Rome,	March 9.
St. Joseph,	March 19.
St. Vincent Ferrer,	April 5.
St. Catharine of Sienna,	April 30.
St. Monica,	May 4.
St. Gregory VII.,	May 25.
St. Clotilde,	June 3.
SS. Peter and Paul.	June 29.
St. Mary Magdalen,	July 22.
St. Ignatius Loyola,	July 31.
St. Dominic,	August 4.
St. Jane Frances de Chantal,	August 21.
St. Catharine of Genoa,	September 15.
St. Michael Archangel,	September 29.

St. Francis of Assisi,	October 4.
St. Teresa,	October 15.
St. Martin of Tours,	November 11.
St. Elizabeth of Hungary,	November 19.
St. Lucy,	December 13.
St. John Evangelist,	December 27.

(Rescript, April 13, 1862.)

2. The day of receiving the cross of their rank, if it be worn openly, on making the act of entire consecration. (Rescript, June 14th, 1877.)

3. Twice in the year on the same condition that the cross be worn visibly, on renewing the act of consecration. (Rescript, June 14th, 1877.)

N. B.—This twofold renewal is usually made about the Feasts of the Sacred Heart and of the Immaculate Conception, though any time may be chosen for it. Directors usually assign it for the dates when new Promoters are receiving their Diplomas and Crosses.

PARTIAL INDULGENCES.

Three hundred days each time they meet all together, or at least by twos or threes, to encourage one another to promote more effectually God's glory. (June 14th, 1872.)

[For the special Indulgences granted to the Apostleship of Prayer, as organized in schools, popularly known as the League in Schools, consult appendix II., page 122.]



PART II.

ESTABLISHMENT AND ORGANIZATION.

OF THE

APOSTLESHIP OF PRAYER.

CHAPTER I.—AGGREGATION.

SECTION I.

LOCAL CENTRES.

Parishes, schools, religious communities, congregations, confraternities, hospitals, in a word, any organization of Catholics having a religious purpose can become a Local Centre of the Apostleship of Prayer, in league with the Sacred Heart of Jesus, by obtaining from one of its Diocesan Directors, or with his consent, a Diploma of Aggregation issued by its Director-General.

Diplomas of Aggregation are kept by the Editors of the *Messenger of the Sacred Heart*, in the various countries, who either send them to the Diocesan Directors to sign and transmit to applicants, or, having had a number signed by the Diocesan Director, send them directly to applicants, but only after having been in-

structed to do so by the Diocesan Director, or after having notified him, since in all cases his consent must be obtained for starting a Local Centre of the Association. In some few cases, Diocesan Directors have instructed the Editor of the *Messenger* to forward Diplomas, without their signatures, since these are not required for validity, but in these cases also their consent must be obtained for establishing the work.

With the Diploma of Aggregation is sent another constituting the applicant Local Director of the Apostleship of Prayer. He may permit another to act in his stead, but the faculties are granted to him only. His powers fall to his successor. To prevent the uncertainty which so often arises on the death or transfer of Directors about the validity of aggregations, it is advisable to frame and hang the Diploma of Aggregation in the church or sacristy.

SECTION 2.

APPLICATION FOR DIPLOMAS.

Applications for a Diploma of Aggregation should in every instance be made by a pastor, or by the superior or chaplain of a community, school or society seeking to become a Centre. They should be addressed to the Diocesan Director of the Association in each diocese. If addressed to the Editor of the *Messenger*, he

must notify and obtain the consent of the Diocesan Director before sending the Diploma.

In dioceses for which a Diocesan Director has not as yet been appointed, applicants for Diplomas may address the Editor of the *Messenger*, who will attend to the valid Aggregation of their Centre. As the Ordinaries usually give a general permission for establishing the Apostleship in their respective dioceses, it will not be necessary to refer the matter to them, unless the applicant for a Diploma, should know that such consent has not been granted. The very fact that the Bishop of a diocese appoints a Diocesan Director, for the work in his diocese, is sufficient sign of his approbation and consent for its establishment in any and every part of his diocese, to which the Diocesan Director may see fit to grant a Diploma of Aggregation.

SECTION 3.

PRELIMINARIES.

The Diploma of Aggregation, from the day on which it is forwarded, constitutes the parish or other body of Catholics receiving it a Local Centre of the Apostleship of Prayer, and its pastor or chaplain a Local Director, with the right to open a Register and enter the names of all who are received as Associates, and extend

to them the privileges and Indulgences of the Association.

Even while waiting for the Diploma, a great deal can be done to prepare for a thorough formation of a Centre, and the points given here will be of service to all who need instruction in this matter.

In the first place, every one who is to take charge of a Local Centre should study the Handbook carefully and try to learn the practical workings of the Apostleship from those already directing it. This is essential even when, as in the case of communities, or schools, the Director means to let the religious or teachers attend to the details of the work, or when, as in parishes, to solemnize the establishment, the Diocesan Director, or some experienced Local Director, is invited to preach on the occasion.

Whilst the Director must always take the initiative, he must enlist the coöperation of his parishioners, particularly of those who are to act as Promoters. The Apostleship of Prayer is for all, and its practices of zeal and devotion are such that all can take a proper share in them. Usually, the newly appointed Director will find some members of his parish eager to promote the work, and, perhaps, some few who are already engaged as its Promoters elsewhere. They will at once form a nucleus for a body of Promoters, whom he should begin selecting ac-

ording to the suggestions in Chapter VI., page 43. In some Centres it will not be amiss to consult with these few about the time and manner of starting the work, the ways of getting every one in the parish to join in it, of selecting Promoters, of organizing Bands, and of meeting the ordinary expenses connected with it. The *most important* thing of all in preparing for the foundation of the Apostleship is to select some competent person for Secretary, to attend to the clerical work required, especially in the beginning.

SECTION 4.

ESTABLISHMENT.

After having announced in good time the day chosen for its establishment, and the number and character of the instructions, the Local Director, or the one whom he invites for the occasion, should

1. At every Low Mass explain briefly the name, nature, object, practices, organization and benefits, dwelling especially on the essential practice of the first Degree, the Morning Offering, on the two conditions of membership, the Certificate of Admission and registration, and inviting all to attend, if possible, one or the other, or both of the longer instructions at High Mass and Vespers, and also the special

instruction to be given on the Promoter's duties.

2. At the High Mass and Vespers add to the brief explanations of the Low Mass a short sermon on Prayer, or Devotion to the Sacred Heart, as they are practised by the Associates; but every thing should be as clear and simple as possible, and only what is essential should be explained on this first day.

3. Announce at each of these instructions:

a. That Promoters are to be chosen and authorized to admit members into the Association.

b. That no names are to be taken in the church or vestry (unless, indeed, the Director should deem this advisable in some small parishes).

c. That though no public or solemn reception of members is required, one will be held on first opportunity, e. g., the next First Friday, when members showing their Certificates of Admission will receive at the altar-rail the Indulgenced Badge of the Apostleship of Prayer, according to the ceremonial in the League Devotions, or on page 124.

d. The time for public devotional services every month, if any are to be held for the members, since this is entirely optional.

e. The way of meeting the expenses of the Association, as suggested on pages 102-104.

4. Hold a separate meeting for all who may have been selected to act as Promoters, or, for as many as may wish to attend it to learn what the Promoters' office is like, and, perhaps, offer themselves as candidates for it, *i. e.*, if the Director means to obtain Promoters in this way. This meeting should be held at a time when the people are accustomed to come to the church, before or after a sodality meeting in the afternoon; or, before or after Vespers in the evening. In some places it may be best to give the instruction to the Candidate Promoters during Vespers, so that all may know what their duties are, and be disposed to help them in their first attempt to get members and form Bands.

If it be not feasible to hold this meeting on the day of starting the Apostleship, it might be called for a convenient evening early in the week.

The topics for this first Promoters' Meeting will be found in Chapter VI. of the *Handbook*. Only what is strictly necessary need be explained, since there will be ample time to cover every detail in the monthly meetings for the Promoters. Thus, a word should be said of the duties and the spirit of the Promoter's office, the importance of inducing every member of the parish to join the Association, of taking down the names and address of every Associate

accurately, and having them recorded in the Register, of organizing them into Bands, of giving each a Certificate properly made out, of handing in each name for the Register, and of reminding all to come for the reception of the Badge at the time appointed, and in due time forming the Associates into Bands. Besides these first duties of a Promoter, there are some that must be performed every month, chief of which is to attend the Promoters' meeting and give in a report of the work of the previous month, hear the instruction of the Director, and receive the *Leaflets* that are to be distributed monthly among the Associates. Finally, the Director should enumerate the advantages of doing this work, Indulgences granted for it, the great good done everywhere by the Promoters of the Apostleship, the need of a proper probation, or time of training, for a prudent and fruitful exercise of zeal, and the award of the Diploma and Indulged Cross to all who show themselves faithful in this probation.

5. Finally, take down the names and addresses of all who are chosen, or who offer themselves to be Promoters; give each of them a *Handbook*, and recommend it to their special study, a Promoters' List for taking down the names of Associates, and at least ten Certificates of Admission. This done, a day should

be appointed for their first meeting, about a week or ten days later, so that they may report the names of Associates for the Register, and receive other necessary instruction as soon as possible.

It is plain that all this cannot be done in an evening, nor on a Sunday taken up with any other special service, such as the Forty Hours' Adoration, the close of a Mission, etc., etc.

SECTION 5.

CANVASSING FOR ASSOCIATES.

Meantime the names of the Promoters should be made known to the congregation, by hanging a list of them in the vestibule, by printing them in the Church Calendar or local Catholic newspaper, or by announcing them from the altar, so that all may know through whom they can be admitted to membership in the Association. Some Directors, besides calling on the people to become members of it, issue blank slips on which applicants for membership can write and hand in their names. Along with these, some distribute among their congregations a leaflet of hints on the practices and benefits of the Apostleship, so that each one may know what is to be done for membership. All this is very good, and it may be most useful, at least in parishes where many of the

parishioners are not well known by the pastor or to one another ; but it is not as effectual, nor will it ever do to use this method of getting members, without an invitation from the pastor to every soul in the parish to become an Associate of the Apostleship, and to as many as possible to become its Promoters. In fact, some Directors divide their parishes into districts, and send their Promoters on a personal visitation to every man, woman and child in the parish. This can be done best in those Centres where the Promoters are already acquainted with their duties by proper training and experience, and it is the most thorough way of reorganizing a Centre that may be falling off.

Except to add solemnity to the establishment of the Apostleship, or to secure the assistance of an experienced Director, it is not necessary to invite any one to preach for the occasion. In some places it may be advisable for the Local Director himself to establish the work, and, if he wishes to invite a special preacher, to do so soon after, as, for instance, for the Reception of Badges, or when he himself and his people may have mastered the first difficulties of the work, and be thus prepared for the advice and instruction of a more experienced Director.

CHAPTER II.—ORGANIZATION.

SECTION I.

ORGANIZING THE BANDS.

It should not take the new Promoters long to get the number of Associates required to make a Band, ten or fifteen, as the Director may determine. The names should be registered as soon as possible, and the conferring of Badges should not be long deferred.

The next step is to organize the Associates into Bands. This can be done most conveniently at the meeting of the Promoters announced on the day when the League was established. Their reports, together with the lists of Associates' names, will show whether it is necessary to take away names from the lists of some Promoters who may have more than the required number, in order to fill out the lists that are still incomplete, whether certain Associates can be attended to better by some Promoters than others, whether more Promoters are needed, etc., etc.

The organization of Bands is not a difficult task. Each Promoter should have ten Associates, though the Director may determine that fifteen or even thirty should make a Band. In this last case, however, the Promoter will need

one or two assistants, so that it will be the same as having two or three Bands in one.

In some Local Centres, Bands of men have been organized so as to form a distinct branch of the Association, and with very good results ; in others working boys and girls have been organized in distinct branches. Ordinarily it is better to organize the entire congregation into one Association without branches ; but active efforts should be made to have men and boys act as Promoters.

It may not be easy in the beginning to organize Bands for the weekly or monthly Communions of Reparation, and if this would give too much trouble it might be put off for a month or two ; still, there are some advantages in forming these Bands at once : it satisfies the piety of those who wish to take up this practice ; their example will encourage others to join with them, and it is much simpler to form such Bands at the start, than to have to change and disturb Bands later on.

All this work should be done by Promoters under the direction of the Local Director ; he should not think of doing it himself. The Register should be kept by one Promoter, the supplies of prints, Certificates, *Leaflets*, etc., distributed by another, the Bands arranged, and the dates of Communion of Reparation assigned, the Promoters' Reports en-

tered, and the Intention and Treasury blanks summed up by others appointed or chosen to perform these tasks, and constituted officers under the titles given on page 54.

In organizing the Associates and Promoters, Directors must be on their guard, not only in founding a Centre, but at all times, against adopting an elaborate or complicated system of organization. Again, it is better to let every system grow up naturally, and conformably to the circumstances of each Centre. Finally, to be lasting, the formation and progress of every Centre must be gradual. No Local Centre can expect to be as perfect in a few months as other Centres after two or three years' existence; much less can any Centre hope to apply, even in a year's time, all the various means and methods of promoting piety and zeal which have been developed in our Association, during its progressive existence of more than fifty years.

SECTION 2.

DISTRIBUTION OF BADGES AND LEAFLETS.

The Associates, once registered and formed into Bands, should be invited to come to the Church, to receive the Badge of the Apostleship, which is given to all who show a Certificate of Admission. This ceremony is not obligatory ;

but it makes all conceive a greater idea of the Apostleship and its practices, and offers a fine opportunity for the Director, or some preacher invited for the occasion, to make all comprehend its object and advantages, and cultivate its spirit. A programme for this ceremony is given in the *League Devotions*, on page 188, and it should be repeated from time to time, when a sufficient number of new members have been received.

If the organization of Bands and the selection of officers for the Promoters' Meetings takes much time, it may be advisable to summon another meeting a few days or a week later, for the first distribution of the *League Leaflets*. These are described in detail, page 109, and as they are a most powerful factor in the work of the Apostleship, their use and importance should be made most plain to the Promoters, who, in turn, must explain them to the members of their respective Bands.

As the distribution of these *Leaflets* is part of the programme for every Promoters' Meeting, one or more of the Promoters should be chosen to arrange for regulating it with despatch and economy. In some Centres, this is done the day before, but in small Centres it can be done during the meeting, and even in larger Centres, if a Promoter be chosen to supply *Leaflets* for every ten Promoters, it can be

done very easily, and with this advantage, that none need receive more than they need according to their report for the previous month.

At one or other of these meetings a time should be appointed for holding the Promoters' Meetings regularly every month. The date of this meeting should be after the fifteenth and before the last day of each month. The *Leaflets* are mailed from the *Messenger* office, so as to reach every Centre in the United States by the fifteenth of each month. As they should be distributed among the Associates before the first of each month, the meeting at which they are given to the Promoters should be appointed for a date between these two, early enough to allow the Promoters ample time to hand them to their Associates.



CHAPTER III.—MANAGEMENT

SECTION I.

PROMOTERS' MEETINGS.

The proper management of the Apostleship of Prayer depends on the Promoters' Meetings, on the interest taken in them by Local Directors, and on the fidelity of the Promoters in attending and observing what they learn at these conferences with their Directors. Strictly speaking, the Promoters should meet to consult together, and with their Director, about the best means of promoting the interests of the Apostleship. When they are very numerous, this can be done by handing their questions or suggestions in writing to the Director, or one of the officers. The Director, on his part, need never lack topics of instruction or points for suggestion. The Handbook, as a commentary on the statutes of the Association, will always be a fertile source of these, and, if by any chance he should be prevented from attending a meeting, it will make useful reading for the Promoters. The *League Director*, issued especially for Local Directors, treats current topics of the Apostleship every month, as do also the "Director's Review," and similar departments in the *Messenger of the Sacred Heart*, or its *Supplement*.

For the first six months the time of these meetings can be most profitably employed in explaining at length certain details which could only be alluded to when establishing the work. The *Leaflets* alone offer a variety of such details, containing, as they do, all the practices of the Association; the Morning Offering, the Offering to our Lady, the Communion of Reparation, the Holy Hour, and the Calendar of Patron Saints, the General Intention for each month, the list of petitions for prayers from all the Associates, and, to help all to follow these in union with Christ our Lord, the picture of some leading mystery of His divine Life. Now and then, there should be a word on the use of the Badge, and how to procure it (usually from the Promoters), on handing in petitions for prayer, and on reporting the good works done for such petitions by means of the Intention and Treasury blank, Intention box, or through the Promoters.

SECTION 2.

OCCASIONAL SUGGESTIONS.

After a few months, or even sooner, if the Director considers it timely, the Associates might be called upon to provide a statue, a shrine, or a banner of the Sacred Heart, or all of these. Then Directors will find it to their

advantage to recommend the *Messenger* or its *Supplement* and the *League Devotions* to the Promoters and Associates alike. They must often remind the entire congregation that every one in the parish should take some part in the Apostleship, if it be only the 1st Degree, that as many as possible should adopt all its practices and follow them faithfully, and that applicants for the Promoters' office will always be welcome.

As soon as the members begin to show themselves familiar with the practices of the Apostleship and the special arrangements for their Centre, the Directors, besides reminding them from time to time of one or other of these, would try to have something new and interesting to propose to the Promoters, and present it in such a way that they, in turn, may suggest it clearly to the members of their Bands,—some special object of prayer, a general Communion for some important intention, some parish enterprise, some practical way of acting on the General Intention, some simple way of perfection, the custom of adoring the Blessed Sacrament, especially at Benediction or Exposition, the benefit of attending the public devotions, etc., etc.

Every six months the faithful candidates for the Promoter's office should receive their Diploma and Indulgenced Cross. A faithful candidate

is one who attends the meetings, hands in a report at each, attends monthly to the members of a Band, and follows punctually the instructions given by the Local Director. If possible, though it is not obligatory, the Diploma and Cross should be conferred in public, in the church, according to the ceremonial given in the *League Devotions* on page 195, and at this ceremony all the Promoters should renew their Act of Consecration. June and December are the months commonly chosen for these celebrations, and it is an excellent and salutary custom with some Directors to prepare Promoters and Associates for it by a simple triduum, to which all are invited, and at which all are urged to renew their promises, and increase as much as possible the membership of the Centre.

SECTION 3.

POINTS WORTH NOTING.

Practically the good working of the Apostleship of Prayer hangs upon these points :

1. The sympathy of all the clergy in encouraging the work in the confessional, in instructions or sick calls, and other occasions. When properly managed it helps every good work in a parish and interferes with none.

2. The judicious selection, careful training and monthly meeting of Promoters, and their

faithful distribution of *League Leaflets*, *Supplements* and *Messengers*.

3. The regular reception of new Associates and Promoters, repeated invitations for all to become members, and for every member to be faithful and take up every degree.

4. The solemn award of the Promoters' Cross and Diploma, once or twice a year, to worthy candidates, after due trial.

5. Fidelity in collecting, recommending and summarizing Intentions of the Associates, which are first to be read at their own meetings and then sent to us.

6. The announcement in the notice book, *viz.* :

- a.* Of the First Friday of the month.
- b.* Of the monthly meeting of the Promoters.
- c.* Of the monthly or weekly meeting of the Associates in the church.
- d.* Of the day when the Intentions of the congregation will be gathered, laid upon the altar at Mass, and forwarded to us.
- e.* Of the day chosen by the Local Director for the General Communion of Reparation, for which a Plenary Indulgence is granted. (The day marked for this on the League Leaflet Calendar is meant only for places in which the Local Director does not use his right to appoint the day for his people.)

Although it is not obligatory to hold a public service for the Associates, it is well to have one every month, and it should be one of the Promoter's tasks to induce Associates and others to attend it faithfully. For sources of instruction for these meetings, directors will do well to keep to the Handbook, the *Messenger*, especially on the General Intention, and above all to Father Ramière's work, "The Apostleship of Prayer," or Father Galliffet's book on "Devotion to the Sacred Heart of Jesus."

Besides the practices proper for the Apostleship, there are some devotional exercises that all can take up with advantage, especially the Promoters. These are contained in the *League Devotions*, in which proper prayers are given for all of them.

The good works the Associates, and especially the Promoters, can take part in are very numerous; in fact, all that are usually undertaken in a well-organized parish: Sunday-school and First Communion classes, library, sewing circle, Tabernacle or Altar, and Sanctuary Society, visiting the sick, burying the dead, working boys' and girls' societies, the Holy Childhood, Propagation of the Faith, and others. But all these will be helped by the Apostleship only when its Director, Promoters and Associates shall have mastered perfectly all

its practices, and become thoroughly imbued with its spirit.

SECTION 4.

EXPENSES.

The expenses incurred for the necessary prints used by the Associates, vary according to the amount and number of these the Director may see fit to distribute.

All that is strictly required to admit members into the Association is a Diploma of Aggregation for the Local Centre and one for the Local Director, on which nothing but postage is ever charged ; a Register, for which any blank book may be used (our own form for 2,000 names, indexed, costs but \$1.25), and Certificates of Admission, which cost but twenty cents a hundred and the postage for transmitting them. All this is so little, not quite \$5.50, for enough for 2,000 Associates, that it is true to say that the Association need practically cost nothing, and that no tax should be put on admission to membership in it.

To establish and maintain the Apostleship of Prayer in such a manner that it will produce solid and lasting fruits in every Associate, certain prints will be found very helpful and others indispensable for Promoters and Associates.

a. A Register is absolutely necessary, as also a Certificate of Admission for each member.

b. A Handbook is indispensable for each Promoter, and a blank for names of new members is most useful; in some places the Hints and Promises, with blank application for membership, are distributed.

c. Soon, within a month, after starting a Centre, each member should receive a Badge of the Apostleship, and a League Leaflet every month regularly.

This will make the initial expenses for 1,000 Associates :

A Register (for 2,000 names),	\$1.25.
Certificates for 1,000 Associates,	2.00.
Handbooks for 100 Promoters,	8.00.
100 Blanks for Promoters,	.10.
1,000 Hints and Promises,	2.00.
	<hr/>
	\$13.35.

This is slightly more than *one* cent for each Associate.

When, within the first month, Badges are called for, the additional expense is :

1,000 Badges,	\$15.00.
The <i>League Leaflets</i> for 1,000 Associates, <i>i. e.</i> , 100 books of ten <i>Leaflets</i> each at 10 cents yearly	10.00.
	<hr/>
	\$25.00.

Hence the cost for all that is necessary and useful is less than *four* cents for each Associate.

This, it should be noticed, is for starting the work and for the first year. The only current expense after the first year is for the *League Leaflets*, and these cost each member but *one cent* for the entire year.

Hence, what is strictly necessary costs so little, that it is not worth while to impose a tax on each Associate. Even if all that is useful, including a copy of the *Supplement* for each Band, and some small Intention and Treasury blanks, be distributed, *five* cents a year from each Associate will be quite sufficient. Some Directors ask *ten* cents a year, or one cent each month, in order to have a fund for extra expenses, but even this slight contribution might keep some members of a large family from joining the Apostleship. Besides, there are so many ways of obtaining money enough for all the expenses just mentioned, such as voluntary contributions, contributions put in the Intention box, a collection now and then at the public services, or Promoters' Meetings, though it is unfair to let all the burden fall on these, who really do most of the work. A fair source of revenue is the disposal of Badges, Handbooks, *Supplements*, *Messengers*, or any extra publication or issue of the Apostleship, such as the *League Devo-*

tions, Emblems, etc., etc., all of which Directors can obtain in quantities at reasonable rates.

Though we have never heard any serious objection to the Association, on the ground of expenses, except now and then, from Directors who had let their accounts run from year to year, without taking measures to meet them, we have thought it best to state explicitly how much or how little expense may be connected with the Apostleship of Prayer, according to the supplies ordered by each Local Centre.

With this statement before him, a newly appointed Local Director, or his secretary, can order all that he considers necessary for the establishment of a Local Centre. All he need do is to let us know how many Associates he hopes to have, or, what is the same, how many Promoters, as we allow ten Associates for each Promoter. If he does not specify the articles he desires, we send the various prints mentioned in *a, b, c*, on page 103. Should he not wish to order Badges and *League Leaflets* immediately, but later, *i. e.*, after having admitted and organized his Associates, he should let us know.

In every case, with the first order, it will save time if he states that he has received, or at least applied for, a Diploma of Aggregation.

CHAPTER IV.—PUBLICATIONS.

THE PUBLICATIONS OF THE APOSTLESHIP OF PRAYER.

SECTION I.

IMPORTANCE AND EXTENT.

A most important factor in the life, vigor, growth and permanency of the Apostleship of Prayer is its system of publications, which, besides making it so widely known, help to form and maintain its definite character, and to keep its members in a most active and fruitful communion of prayers and good works. No organization in the Church has used the press so extensively, or to such advantage as ours.

“The press is the most wonderful mechanism of modern times,” wrote Father Ramière, when about to found the *Messenger of the Sacred Heart*; “and because it is so often made the instrument of pride and rebellious passions, it is too often the cause of civil revolution and moral disorders. Stronger than human pride and selfishness is the love which comes from the Heart of Jesus. Why not, then, use the press to spread abroad the messages of this love?”

To give some statistics, showing the extent to which the press has been used in our own country to promote the work of the Apostleship, every year, for the past ten years, over 300,000 Certificates of Admission have been issued for new Associates, and, at least, as many Badges; starting with 75,000 monthly sets of *Leaflets* ten years ago, this number has been raised every year by an average of 7,500, until now 150,000 sets, of ten *Leaflets* each, are issued monthly to 1,500,000 Associates, thus kept in active communication with one another; not to speak of other small prints, 3,000 *League Directors* and 3,000 *Calendars of Intentions*, 15,000 *Messengers* and *Supplements* and 8,000 additional *Supplements* are circulated monthly from the *Messenger* office. The statistics of the publications issued by the German *Messenger* for the United States, and by editors of the *Messenger* in ten other countries, compare favorably with ours, though not all their periodical publications are as large as our own.

It is no wonder that the Director-General should wish to maintain and develop this powerful factor in our work. Realizing the importance of keeping all these publications under his control, so that they may all bear the impress of one mind, and at the same time desiring that they should be put within the

reach of every Associate, he has selected as his assistants for this work the editors of the *Messenger of the Sacred Heart*, and charged them with the duty of publishing his official communications, and also of issuing exclusively the approved Certificates, *Leaflets*, Badges and other prints necessary or useful for the work. That our Directors may have before them a descriptive list of our various publications for the Apostleship, we publish in the appendix a form of samples, each bearing an account of its nature and purpose. As a few of these need more detailed explanation, we give it briefly here :

SECTION 2.

THE BADGE.

The Badge of the Apostleship of Prayer is a badge of the Sacred Heart, painted or embroidered on cloth or linen material and bearing the motto of the Association : “ *Thy Kingdom Come.* ” It was indulgenced by Pius IX. for the Associates of the Apostleship only, with one hundred days each time they repeat devoutly “ *Thy Kingdom Come,* ” while wearing it (Brief, June 14, 1877). There is another Indulgence of seven years and seven quarantines for wearing it visibly in pious processions,

at public prayers, or for one-half hour before the Blessed Sacrament exposed.

The Badge is not essential to the membership, but it is an external sign of the union we cultivate with Christ as the Head of our Apostleship. To confer it publicly on new Associates impresses on them a sense of the obligations and benefits of membership. Some very laudably wear it visible when approaching Holy Communion, and it is well to encourage this mark of faith and devotion ; some use it as an emblem of their faith and confidence when praying for favors, especially for bodily relief, and the thanksgivings published monthly in the *Messenger* show how well they are rewarded. As it is very important that the Badge should be uniform for all the Associates, and made in strict accordance with the Brief granting Indulgences for its use, the Editor of the *Messenger* has adopted for this country, with the approval of the Director-General, one which pleases every Director and Associate.

SECTION 3.

THE LEAGUE LEAFLETS.

The *League Leaflets* are issued monthly. Their object is to keep up the active communication among all the members of the Apostleship, Directors of every grade, Promoters and

Associates. This communication consists in making known what is new each month and in reminding all of the various practices which are the same at all times.

Every month a special Intention is recommended by our Holy Father the Pope to the prayers of the entire Association, and because it is a matter of general interest it is called the General Intention. The Director-General makes it known to his assistants in various countries, who, in turn, communicate it to the Diocesan and Local Directors in their respective countries, through the various organs of the Apostleship, one of which is called the *League Leaflets*. These *Leaflets* also publish the Intentions, or petitions for prayers, a summary of the 'Thanksgivings and Good Works reported each month from every Centre in the country. Besides, they give the Patron Saints' days, and spaces for marking the days for the various Communions of Reparation.

The regular practices of the 'Three Degrees of the Apostleship and that of the Holy Hour are also recalled to mind by the *Leaflets*, and in order to help every Associate to follow all these in union with Christ our Lord, each *Leaflet* has a picture of some mystery of His Life on earth.

Thirty of these mysteries are represented, not only to illustrate the entire Life of Christ,

but also to have a Patron for each day of the month, and, if possible, Communions of Reparation every day of the month. Although this makes thirty different *Leaflets* in a set, they are made up in three books of ten each, as this division seems to suit all parties best, and as it lends itself easily to the distribution of Leaflets among Bands of ten, fifteen, or thirty.

Each book of Leaflets has a cover, the first page of which is a title page and the second a Promoters' Report. The third and fourth pages of this cover are the Intentions and Treasury blanks.

SECTION 4.

INTENTION AND TREASURY BLANKS.

On these, certain common objects of prayer and the ordinary good works of a Christian life are so specified that Promoters may easily note the intentions or good works and thanksgivings reported by their Associates, or let them mark them for themselves. It is common to distribute these blanks among such Associates as would appreciate and use them properly, because it is this practice of recommending Intentions and reporting good works and thanksgivings, which more than any other develops a spirit of mutual prayer.

Whether intentions, or petitions for prayer, are reported on these blanks, or sent by mail,

or deposited in the Intention box, they should be added together and sent to the *Messenger* office on one of the folding Intention blanks, printed for this purpose, in time to reach the editor before the first of the month. There the summaries of Intentions from all the Centres in the states are first recommended at the Masses in the *Messenger* Chapel, then counted for publication in the *Leaflets*, and also in the Calendar of the *Messenger*, and large Monthly Calendar of the Apostleship. They are forwarded to the Director-General, to be recommended with the Intentions sent to him from League Centres in every part of the world, first at the Shrine of the Sacred Heart at the Head Centre of our work in Toulouse, and then at Lourdes.

Intentions sent at the end of the month appear in the next numbers of the Apostleship periodicals. Thus Intentions sent at the end of January, appear in the March numbers which are printed and mailed to distant places on the sixth of February, so as to reach every subscriber on the fifteenth. It may seem strange to be recommending after February fifteenth, some intentions that may have been recorded early in January, but it should be remembered that answers to prayer are made as much in view of prayers to be said as of prayers already said. Although it is well to urge Associates to

form the habit of praying for the petitions of every other Associate, whether marked on the intention blank or not, they will naturally recommend with special fervor the intentions marked, and be edified in proportion to the number thus reported.

The Treasury of Good Works is a spiritual record of the good actions done *specially* and *actually* for the Intentions of the Associates. We say *specially* and *actually*, with the Director-General in his official Handbook, page 89, because, by Brief of February 26, 1861, it is his place to determine what good works should be counted in this Treasury, and by the above words he determines that the good work must be performed expressly for the petitions of the Apostleship, and that it must be offered by an *actual* intention for this purpose. For every such good work, whether marked on the Treasury blank or not, there is an Indulgence of one hundred days. Hence the Morning Offering does not suffice to make every action of the day an offering for the Treasury, although it does influence, and extend its force to all of them and add to their merit and virtue.

The Treasury, properly recommended, can be made a powerful help to perfection. It should be used in all simplicity, without a foolish dread of vanity, or hypocritical modesty, as David: "In the simplicity of my heart I have

offered thee all these things." The good works that make up the Treasury are the ordinary actions of a Christian life, and one should be ashamed of not doing them rather than vain at having done them.

Finally, these blanks always leave a space for "Special Thanksgivings," for it is taken for granted that Associates will always have reason to give thanks and that, as lovers of the Heart of Jesus, they will be always mindful of the special devotion of gratitude for which His Heart craves.

SECTION 5.

THE MESSENGER OF THE SACRED HEART.

The *Messenger of the Sacred Heart* is the official organ of the Apostleship of Prayer. Edited and published by the Director-General, it appears monthly in twenty-nine different editions, which are prepared for readers of as many different countries and printed in fourteen languages.

While each of the twenty-nine *Messengers* follows its own peculiar line and treatment of topics, all agree in this, that they transmit the official communications of the Director-General to all who belong to this Apostleship, Directors, Promoters or Associates. They are, therefore, the authentic exponents of the General Intention recommended monthly to our

prayers by His Holiness ; they are a reliable chronicle of the growth, progress, and perfection of the Association itself, a record of the petitions for prayers, good works and thanksgivings of all the members ; they explain in detail every point in this Handbook, comment on leading events of importance to Catholic faith and devotion, and review the interests of the Heart of Jesus everywhere.

The subjects treated in the *Messenger* are all that can be of interest to the Heart of Him who is all in all, and who in His charity embraces all things. He has an interest in every detail of Christian life, in the history and progress of the race which He came to save, in the great civilization which is the outgrowth of His brief stay in our midst, and, for so many souls, the channel of salutary knowledge of His life on earth and of His ever abiding influence. Most of all, He has an interest in the Church, the object of predilection to His divine Heart, the perpetuation of His life and deeds and teaching for all time, the treasure house of His grace and gifts, the keeper and dispenser of His Sacraments—all the overflow of His abundant charity, of the fire of love which so consumed His Heart, that it must needs break forth to inflame the hearts of all men.

The object of the *Messenger*, then, is to set the sign and seal of the symbol of the love of Christ on everything that can be of interest to a Catholic. The life and activity of the Church in its Supreme Head on earth, in its venerable hierarchy, in the holy priesthood, in the great religious families, and in its individual members, who are all sanctified by its ministrations, and who, in turn, carry out its sacred mission; the great shrines or centres of prayer, ancient and modern, the fields of missionary zeal, the noble works of mercy in our hospitals and asylums, the self-sacrifice of pastors, teachers and parents to keep the Catholic schools, heroic instances of religious devotion, the beauty of Christian life in all its phases, the benefits and best methods of organized effort for religious advancement,—these, and all the topics they suggest, fall within the scope of the *Messenger of the Sacred Heart*. All these themes are most lofty and sacred, and it is but proper that the magazine which presents them should be, in material and in typography, in some measure worthy of them. Hence it is, that neither time, nor labor, nor expense, are spared in trying to make the *Messenger* as neat and artistic in get-up, if not as lavish, as the best secular magazines.

Finally, as the *Messenger* is the life and soul of the work, its editors have a duty to make it

circulate among the Associates, and their efforts meet usually with a hearty coöperation. Directors, Promoters, agents, newsdealers, all do their share to spread abroad its messages of prayer, of zeal, devotion, a true Catholic spirit, a spirit of hope and of thanksgiving, such as devotion to the Sacred Heart must necessarily inspire.

SECTION 6.

THE MESSENGER SUPPLEMENT.

The expense of publishing the full *Messenger* naturally limits its circulation, and for this reason the *Messenger Supplement*, which is practically a part of the full *Messenger*, is issued monthly, at a rate which no Associate will refuse, five cents apiece.

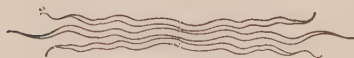
It contains the General Intention, the Director's Review, Editorial, Interests of the Heart of Jesus, Thanksgivings, etc., etc., all that an Associate needs to know about the Apostleship, and gradually begets in all a desire to read the full *Messenger*.

SECTION 7.

THE LEAGUE DIRECTOR.

In a work of the nature of the Apostleship of Prayer, there must necessarily be many points which should be made known to its Directors only, or, at least explained to them

in a special way, or time. It was this need that gave rise to the *League Director*, issued to Directors only, and written for them in such a way that they can get what they most need to know in advance of all others, in the briefest possible space, and with such explanation as may guide them in speaking of it to their Promoters and Associates. Nearly every month it contains something official, a short treatise on some point in the Handbook, suggestions for the Promoters' Meeting, and for an instruction at the public services. From its foundation, January, 1895, until now, it has proved a most valuable adjunct to the *Messenger*, and a most profitable medium of communication between its editors and the 4000 active Directors of our league of prayer in the United States.



LEAGUE SERVICES.

[A selection from the "League Devotions" of the services most commonly held for the Associates of the Apostleship of Prayer.]

FIRST FRIDAY OR OTHER EVENINGS.

In the name of the Father, and of the Son, and of the Holy Ghost.

R. *Amen.*

Jesus, meek and humble of Heart ;

R. Make my heart like unto Thine.

O sweetest Heart of Jesus, we implore ;

R. That we may love Thee ever more and more.

Let us pray.

May Thy Holy Spirit, we beseech Thee, O Lord, light up in our hearts that fire which our Lord Jesus Christ came to cast on earth and desired so earnestly to see enkindled.

R. *Amen.*

Thy Kingdom come.

R. Thy Kingdom come.

Let us pray.

O Lord Jesus Christ, who hast promised that wherever two or three shall be gathered together

in Thy name Thou wilt be there in the midst of them, look down with compassion and mercy and love upon us, who are now united before Thee, in the lowliness of our hearts, to honor Thy Sacred Heart, and in the desire to make it known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessing and inflame them with Thy love. Amen.

Sweet Heart of Jesus, be my love.

R. Sweet heart of Mary, be my salvation.

Litany or Hymn.

Particular Intentions Recommended.

A Decade of *Hail Marys*.

PRAYER FOR PARTICULAR INTENTION.

We beseech Thee, O Lord, mercifully to hear our prayer for all those intentions which have this month been recommended to us by the piety of our fellow-members of the League. They desire in the sincerity of their hearts to prefer the interests of Thy glory before their own necessities, and they pray rather for the triumph of Thy Kingdom than for their own good. Yet, Lord, we know well that Thou art infinitely rich, and art not outdone in generosity. We beseech Thee, then, to look with especial favor upon these petitions, since they are the desires of those who prefer Thy

honor before all. Thou canst read all hearts, Thou knowest each one's need. Grant, therefore, O most merciful Father, a speedy and abundant answer to every prayer which we commend to Thee through the Sacred Heart of Thy divine Son.

Instruction.

[On First Fridays, the General Intention, see *Messenger*.]

PRAYER FOR THE GENERAL INTENTION.

O almighty and eternal God, great indeed is the honor which Thou dost grant to the Apostleship of Prayer, when every month some especial interest of the Sacred Heart is, by Thy Holy Church herself, committed to our zeal. Permit not, O Lord, that we should be indifferent to the interests of that loving Heart, for which Thou dost deign to ask our prayers. Do Thou Thyself teach us to pray fervently, and grant the petition, which we offer Thee in union with all our Associates, throughout the whole world.

O my God, I offer Thee my prayers, works and sufferings this day, in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in the Mass, for the petitions of our Associates; especially this month for (Mention the Intention.)

Hymn.

Benediction of the Blessed Sacrament.

During Benediction it is customary to read an Act of Consecration or of Reparation.

CONSECRATION OF ASSOCIATES.

O infinitely bountiful Heart of our loving Jesus, who, notwithstanding that 'Thou owest us nothing, hast joined all Thy interests with ours, and who, after having shed on Calvary the last drop of Thy precious blood, givest Thyself up entirely to us daily in the Holy Eucharist, behold us prostrate at Thy feet, desirous of making some return for Thy immense charity.

We offer Thee the complete and perfect gift of our own hearts, and by uniting our aspirations to Thine, we hope to be more faithful friends of Thine, and to work with all our might to fulfil Thy desires.

We wish, therefore, O adorable Heart of Jesus, as members of the Apostleship of Prayer, to honor Thee in spirit and in truth, and we unite ourselves to the devoted Associates of this League of zeal, who unceasingly labor in all parts of the world to establish and advance the reign of Thy love.

This, O Sacred Heart, shall be henceforth the chief object of all our desires ; for this we

unite our prayers, works, and sufferings to those prayers which Thou offerest unceasingly to the eternal Father for the conversion of sinners, the sanctification of the just, and the triumph of the holy Church.

As Thou, O Jesus, hast inspired us with the desire to offer Thee this holocaust, do Thou, we beseech Thee, grant us the necessary strength and grace to persevere to the end. Amen.

ACT OF REPARATION.

Adorable Heart of Jesus, glowing with love for us and burning with zeal for our salvation ! O Heart ever sensible of our misery and of the wretchedness to which our sins have reduced us, and infinitely rich in mercy to heal the wounds of our souls ! behold us prostrate before Thee, to express the sorrow that fills our hearts for the coldness and indifference with which we have too long requited the numberless benefits Thou hast conferred upon us. With a deep sense of the outrages heaped upon Thee by our sins and the sins of others, we come to make a solemn reparation to Thy Most Sacred Majesty.

We resolve for the future to love and honor Thee more and more in the most adorable sacrament of the altar. We resolve to assist at Mass with more devotion, to be more careful

in our preparation for communion, more fervent in our thanksgiving.

We intend to do all in our power that the Blessed Sacrament of the altar may be better known and loved.

O Sacramented Jesus, be Thou our mediator with Thy heavenly Father. Strengthen our feebleness, confirm our resolutions. Make us love Thee more and more, and grant that nothing in life or death may ever separate us from Thee. Amen.

After Benediction recite the
Divine Praises.

THE DIVINE PRAISES.

In the spirit of reparation say :

Blessed be God.

Blessed be His Holy name.

Blessed be Jesus Christ, true God and true Man.

Blessed be the name of Jesus.

Blessed be His most Sacred Heart.

Blessed be Jesus in the most holy sacrament of the altar.

Blessed be the great Mother of God, Mary most holy.

Blessed be her holy and Immaculate Conception.

Blessed be the name of Mary, virgin and mother.

Blessed be God in His angels and in His saints.
(1 year, each time.)

May the Heart of Jesus in the most Blessed Sacrament be praised, adored and loved with grateful affection, at every moment, in all the tabernacles of the world, even to the end of time. Amen.
(100 days, once a day.)

In some Centres it is customary after the instructions, to read the following prayers:

FOR THE ASSOCIATES.

Look down, O eternal Father, upon this Thy family of the Apostleship of Prayer, which, though scattered through all the nations of the earth, is still united in the common desire to spread the devotion to the Sacred Heart, and to make Thy Kingdom come. Behold, O Lord, from how many million hearts the Morning Offerings ascend to Thee. Deign to accept them in the odor of sweetness and make them fruitful in salvation for the souls of sinners. Listen to the pleadings of that divine interceding Heart, in union with which we pray. Forget not the bitter agony which He has en-

dured, and let not His precious blood be shed in vain. May His patient love prevail over our ingratitude, and bring all sinners in true repentance to Thy feet. Grant also, that the Holy League may daily grow in numbers and in fervor, and spread its influence through all hearts.

PRAYER FOR THE DYING.

O most merciful Jesus, lover of souls, we pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thy blood the sinners of the whole world, who are now in their agony and are to die this day.

R. Amen.

V. Heart of Jesus, by Thine agony,

R. Have pity on the dying.

De Profundis.

Out of the depths I have cried to Thee, O Lord ; Lord hear my voice.

R. Let Thine ear be attentive to the voice of my supplication.

If Thou shalt observe iniquities, O Lord, Lord who shall endure it?

R. Because with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word, my soul hath hoped in the Lord.

R. From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

R. And He shall redeem Israel from all his iniquities. (100 days when said at nightfall.)

Let us pray.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that through pious supplications they may obtain the pardon which they have always desired. Through Jesus Christ our Lord. Amen.

Then, unless Benediction is to follow, *Benedictio Dei Omnipotentis, etc.*



Blessing the Badge.

The ceremony of blessing and distributing Badges publicly, from time to time, among newly received Associates, may be made very impressive. The services beginning page 119 may be followed, and the form of blessing is like that used for blessing the Crosses, page 133 substituting *imagines* for *statuas* and *pingi* for *sculpi*.

V. O sweetest Heart of Jesus, we implore.

R. That we may ever love Thee more and more.

Let us pray.

May Thy Holy Spirit, O Lord, light up in our hearts that fire, which our Lord Jesus Christ came to cast on earth, and desired so earnestly to see enkindled.

R. Amen.

V. Sweet Heart of Jesus, be my love.

R. Sweet Heart of Mary, be my salvation.

This is repeated three times.

V. Thy Kingdom come.

R. Thy Kingdom come.

Let us pray.

O Lord Jesus Christ, who hast promised that wherever two or three shall be gathered together in Thy name Thou wilt be there in the midst of them, look down upon us with compassion and mercy and love, who are now united before Thee, in the lowliness of our hearts, to honor Thy Sacred Heart, and in the desire to make

it known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessing and inflame them with Thy love.

R. Amen.

Hymn, during which Badges are blessed.

The Badge is then given at the altar-rail to *new* Associates only, who should show their Certificates of Admission, in proof of their membership.

Accipe signum Apostolatus Orationis in nomine Patris et Filii et Spiritus Sancti. Amen.

Receive the Badge of the Apostleship of Prayer in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When all have received their Badges, turning to the new Associates, the priest says :

Vos qui in Apostolatu Orationis recepti et adscripti participes estis omnium gratiarum, indulgentiarum, privilegiorum, bonorumque spiritualium ejusdem Apostolatus, in nomine Patris et Filii et Spiritus Sancti. Amen.

You who have been received and enrolled in the Apostleship of Prayer, share in all the graces, indulgences, privileges, and spiritual benefits of the same Association, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Benedictio Dei Omnipotentis, etc.

Promoters' Meetings and Councils.

Promoters should meet together once a month to confer with the Director about the advancement of League work among their Associates. Where they are few in number this meeting may be considered a Council; where they are many, besides the monthly meeting of all the Promoters, there should be a meeting of some special Promoters or officers to act as a Committee or Council for managing all that pertains to the League. As these meetings are not purely devotional, when possible they should be held in a hall or in some place apart from the church. They should always open and close with prayer, and the following order of exercise will be found useful :

1. Opening prayer, page 119.
2. Hymn, or Litany, page 136.
3. Notices about League work.
 - a. Summary of Promoters' Reports ;
 - b. Reports of Secretary and Treasurer ;
 - c. Special Intentions, Thanksgivings ;
 - d. Services, Projects, Celebrations, etc.
4. Instruction.
5. Hymn and closing prayer.

The *League Leaflets*, *Messenger*, *Supplement* and other League Prints and supplies should be distributed during these meetings, at a time most convenient for the Director and his officers.

The meeting should be short, and the instruction should be given on the Intention for the coming month from the *League Director*, or from the "Director's Review" in the *Messenger*. It should be in the most practical and familiar style. The proper aim of these meetings or Councils is to give a new impulse to the zeal of the Promoters.

PROMOTERS' RENEWAL.

O Jesus, our loving Master and Redeemer, we have already consecrated ourselves to Thee by promising to unite with Thee in the divine Apostleship which Thou art ever exercising in the holy tabernacle for the progress of the just and for the conversion of sinners, heretics and unbelievers. Thou hast deigned to bless our efforts and to make our humble ministrations a medium of grace to thousands of needy souls.

Be Thou forever praised, most gentle Saviour, because Thou hast enabled us to repair our own sins and ingratitude by helping others to offer the prayers, works and sufferings of the day to Thy eternal Father, in union with Thine own ever living intercession in heaven; in union with the holy sacrifice of the Mass; in union with Thy prayers in our tabernacles; in union with the heart of Thy immaculate Virgin Mother Mary, in order to bring about Thy reign in the hearts of all men.

O Jesus, hear us; Jesus, graciously hear the intercession of our Mother Mary, of our many patrons, and of our great model, St. Francis Xavier. Confirm our resolution; accept our humble offering. Give us abundantly of Thy love, and help us to repair our own sins and the sins of others by our zeal in this Apostleship, which we wish to exercise with Thee on earth, until we shall be united with Thee in heaven.

Promoters' Receptions.

Though no ceremony is needed for conferring the Diploma and Indulgenced Cross on Promoters, still Local Directors will welcome the opportunity of receiving worthy candidates publicly and with due solemnity. The office of the Promoters and their faithful work entitle them to the particular consideration of the whole Centre, and the recognition of their services will benefit all. The ceremony of the Promoters' Reception is a means of enlisting others in the same work of zeal.

In order to receive the Diplomas and Crosses in good time, Directors should send to the Central Direction the names of candidates, who have passed their six months' probation successfully, two weeks before the Reception.

The *Choral Service*, in the "League Devotions," or the order of exercises beginning page 119 may be followed for this ceremony, but the following programme is commonly used :

Opening Prayers, page 119.

Hymn.

Sermon.

Hymn, during which—

Blessing of Crosses.

Distribution of Diplomas and Crosses. Then—

Act of Consecration.

Benediction of the Blessed Sacrament.

Hymn.

BLESSING THE CROSSES.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit coelum et terram.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiterne Deus, qui sanctorum tuorum effigies sculpi—aut pingi—non reprobas, ut quoties illas corporis oculis intuemur, toties eorum actus et sanctitatem ad imitandum memoriae oculis meditemur, has quaesumus, sculpturas—aut imagines—in honorem et memoriam Sanctissimi Cordis Unigeniti Filii tui adaptatas, bene ✠ dicere et sancti ✠ ficare digneris; et praesta ut quicumque eas gestando Unigenitum Filium tuum suppliciter colere et honorare studuerit, illius meritis et obtentu, a te gratiam in praesenti, et aeternam gloriam obtineat in futurum, per eundem Christum Dominum nostrum. Amen.

The Crosses are then sprinkled with holy water.

After the sermon the Promoters should be called to the altar-rail, in the order in which their Diplomas and Crosses shall have been arranged, so that there may be no confusion in the distribution. To make this easier the candidates should occupy front pews; Diplomas should be inscribed with the names of candidates in the order in which they are called.

No formula is needed for conferring the Crosses, but the following may be used :

Receive this Cross, and wear it on your heart, in honor of the Sacred Heart of Jesus.

For conferring the Diplomas.

Receive this Diploma by which you become

a Promoter of the Apostleship of Prayer, in League with the Sacred Heart of Jesus.

When there are many to be received the general formula given will do.

The Director says to the kneeling Promoters :

“ Receive these Crosses and carry them on your hearts. Let them ever remind you of the love wherewith the Heart of Jesus has loved you, and of the devotedness you owe to Him in return.”

And immediately after :

“ Receive these Diplomas by virtue of which you shall henceforth be Promoters of the Apostleship of Prayer, in League with the Sacred Heart of Jesus. Our Holy Father the Pope grants to you twenty-four plenary indulgences every year on your Patrons’ Days, and an indulgence of 300 days each time you shall confer together with the others in order to promote the divine glory.”

Then follows the priest’s blessing—*Benedictio Dei Omnipotentis, etc.* Hymn and Benediction.

During this distribution a hymn is sung, followed by the

PROMOTERS’ ACT OF CONSECRATION.

Most sweet Jesus, who hast deigned to make known to us the riches of Thy Heart; in thanksgiving for Thy numberless benefits, above all

for the Holy Eucharist, and for the love which moves Thee to immolate Thyself daily on our altars for our salvation; in reparation for the outrages heaped upon Thee in this mystery of Thy boundless love; in union with the divine apostleship which Thou dost exercise in the holy tabernacle for the good of souls, I devote myself entirely to Thy Most Sacred Heart for God's glory and the salvation of souls; for this purpose I consecrate to Thee all that belongs to me, and I promise to spread the worship and promote the interests of Thy divine Heart as far as may be in my power.

Moreover, I choose the Blessed Virgin Mary, Queen of Apostles, for my Mother, proposing especially to imitate her tender love for sinners; and I promise to promote with all my might, devotion to her Immaculate Conception and her compassionate heart.

I beseech Thee, therefore, most sweet Jesus, of Thine infinite goodness, to deign to accept this sacrifice in the odor of sweetness; and as Thou hast inspired me with the desire to offer it to Thee, so Thou wilt likewise grant me abundant grace to fulfil it.

Litany of the Sacred Heart.

LITANIE DE SACRO CORDE JESU.

The Sacred Congregation of Rites has lately revised the Litany of the Sacred Heart of Jesus, in use in the diocese of Marseilles, France, since 1720, and added to it six new invocations taken from other Litanies bearing the same title. The Holy Father has approved this Litany in its new form, and given permission to read and sing it publicly in all the churches and oratories of the dioceses of Marseilles and Autun, and of the monasteries of the Visitation Order throughout the world. The Rescript is dated June 27, 1898. On November 12, 1898, this same permission was graciously extended to the whole Society of Jesus.

Kyrie, eleison. *Christe, eleison.*

Kyrie, eleison.

Christe, audi nos. *Christe, exaudi nos.*

Pater de cœlis Deus,

Fili Redemptor mundi Deus,

Spiritus Sancte Deus,

Sancta Trinitas, unus Deus,

Cor Iesu, Filii Patris æterni,

Cor Iesu, in sinu Virginis Matris a Spiritu Sancto
formatum,

Cor Iesu, Verbo Dei substantialiter unitum,

Cor Iesu, Majestatis infinitæ,

Cor Iesu, Templum Dei Sanctum,

Cor Iesu, Tabernaculum Altissimi,

Cor Iesu, Domus Dei et porta cœli,

Cor Iesu, fornax ardens caritatis,

Cor Iesu, iustitiæ et amoris receptaculum,

Cor Iesu, bonitate et amore plenum,

Cor Iesu, virtutum omnium abyssus,

Cor Iesu, omni laude dignissimum,

Cor Iesu, rex et centrum omnium cordium,

Cor Iesu, in quo sunt omnes thesauri sapientiæ et
scientiæ,

Cor Iesu, in que habitat omnis plenitudo divini-
tatis,

Cor Iesu, in quo Pater sibi bene complacuit,

Miserere
Nobis.

Cor Iesu, de cuius plenitudine omnes nos accepimus,

Cor Iesu, desiderium collium aeternorum,

Cor Iesu, patiens et multæ misericordiæ,

Cor Iesu, dives in omnes qui invocant Te,

Cor Iesu, fons vitæ et sanctitatis,

Cor Iesu, propitiatio pro peccatis nostris,

Cor Iesu, saturatum opprobriis,

Cor Iesu, attritum propter scelera nostra,

Cor Iesu, usque ad mortem obediens factum,

Cor Iesu, lancea perforatum.

Cor Iesu, fons totius consolationis,

Cor Iesu, vita et resurrectio nostra,

Cor Iesu, pax et reconciliatio nostra,

Cor Iesu, victima peccatorum,

Cor Iesu, salus in Te sperantium,

Cor Iesu, spes in Te morientium,

Cor Iesu, deliciæ Sanctorum omnium,

Miserere Nobis

Agnus Dei, qui tollis peccata mundi, parce nobis,
Domine.

Agnus Dei, qui tollis peccata mundi, exaudi nos,
Domine.

Agnus Dei, qui, tollis peccata mundi, miserere nobis.

V. Iesu mitis et humilis Corde.

R. Fac cor nostrum secundum Cor tuum.

Oremus.

Omnipotens sempiterne Deus, respice in Cor dilectissimi Filii tui, et in laudes et satisfactiones, quas in nomine peccatorum tibi persolvit, iisque misericordiam tuam petentibus, Tu veniam concede placatus, in nomine eiusdem Filii tui Iesu Christi, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

LITANY OF THE SACRED HEART.

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us.

Christ, hear us. *Christ, graciously hear us.*

God, the Father of heaven,

God the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, Son of the Eternal Father

Heart of Jesus, formed by the Holy Ghost in the
womb of the Virgin Mother,

Heart of Jesus, substantially united to the Word of
God,

Heart of Jesus, of Infinite Majesty,

Heart of Jesus, Sacred Temple of God,

Heart of Jesus, tabernacle of the Most High

Heart of Jesus, House of God and Gate of Heaven,

Heart of Jesus, burning furnace of charity,

Heart of Jesus, abode of justice and love,

Heart of Jesus, full of goodness and love,

Heart of Jesus, abyss of all virtues,

Heart of Jesus, most worthy of all praise,

Heart of Jesus, king and centre of all hearts,

Heart of Jesus, in Whom are all the treasures of
wisdom and knowledge,

Heart of Jesus, in Whom dwells the fulness of
divinity,

Heart of Jesus, in Whom the Father was well
pleased,

Heart of Jesus, of whose fulness we have all re-
ceived,

Heart of Jesus, desire of the everlasting hills,

Heart of Jesus, patient and most merciful,

Heart of Jesus, enriching all who invoke Thee,

Heart of Jesus, fountain of life and holiness,

Heart of Jesus, propitiation for our sins,

Heart of Jesus, loaded down with opprobrium,

Have Mercy on us.

Heart of Jesus, bruised for our offenses,
 Heart of Jesus, obedient unto death,
 Heart of Jesus, pierced with a lance,
 Heart of Jesus, source of all consolation,
 Heart of Jesus, our life and resurrection,
 Heart of Jesus, our peace and reconciliation,
 Heart of Jesus, victim for sin,
 Heart of Jesus, salvation of those who trust in
 Thee,
 Heart of Jesus, hope of those who die in Thee,
 Heart of Jesus, delight of all the saints,

Have Mercy on us.

Lamb of God, who takest away the sins of the world,
 spare us, O Lord.

Lamb of God, who takest away the sins of the world,
 graciously hear us, O Lord.

Lamb of God, who takest away the sins of the world,
 have mercy on us.

V. Jesus, meek and humble of heart.

R. Make our hearts like unto Thine.

Let us pray.

O, almighty and eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased, and grant us pardon in the name of the same Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Amen.*

APPENDIX—I.

Date and Summary of the principal Pontifical
Briefs, Decrees and Rescripts in favor
of the Apostleship of Prayer.

I. Those of Pope Pius IX.

August 19, 1849: BRIEF granting to Associates various spiritual favors.

February 26, 1861: BRIEF granting to Associates twenty-seven Plenary Indulgences each year, and also Partial Indulgences.

April 13, 1861: RESCRIPT granting to Promoters twenty-four special Plenary Indulgences each year, one particular Plenary Indulgence, and also Partial Indulgences.

July 17, 1866: DECREE approving the statutes.

August 3, 1867: RESCRIPT granting to Directors special powers.

December 10, 1868: RESCRIPT granting Plenary and Partial Indulgences to Associates of the Apostleship of Study (Pope's Militia).

April 21, 1870: RESCRIPT granting new Indulgences and Papal Benedictions to Associates of the Apostleship of Study.

April 22, 1875: DECREE granting a Plenary Indulgence for the act of consecration to the Sacred Heart

proposed by His Holiness to all the faithful for June 16, 1875, through the Apostleship of Prayer.

May 13, 1875: RESCRIPT granting to Associates the Plenary Indulgence of the *Holy Hour* to be gained every week, and also Partial Indulgences, and extending the powers of Directors.

June 14, 1877: RESCRIPT granting a Plenary Indulgence for the monthly General Communions; two new Plenary Indulgences every year for Promoters; Partial Indulgences for Associates wearing the Badge, and spiritual favors to religious congregations communicating to Associates their merits and prayers.

II. Those of Pope Leo XIII.

September 23, 1878: BRIEF congratulating Father Ramière and his assistants on the timeliness and efficacy of the Apostleship of Prayer and the Messenger of the Sacred Heart.

May 28, 1879: DECREE approving new statutes.

June 7, 1879: RESCRIPT granting to Directors of the Roman Archconfraternity of the Sacred Heart, the faculty to communicate to all the Directors of the Apostleship of Prayer powers of aggregating to the said Archconfraternity.

June 2, 1880: RESCRIPT dispensing from sending names to the Head Centre.

February 10, 1882: BRIEF granting to all Associates the Plenary Indulgences of the weekly and monthly Communions of Reparation.

April 20, 1882: RESCRIPT granting to Associates a Plenary Indulgence for a Monthly Communion, and another in Paschal time.

January 20, 1884: RESCRIPT confirming the nomination of Rev. Emile Régault as Director General.

September 27, 1884: RESCRIPT granting various Plenary Indulgences to Associates of the Second Degree, and to Directors the powers to apply Apostolic and Bridgettine Indulgences.

November 14, 1885: BRIEF to the Director General praising his efforts and those of the Associates against Freemasonry.

March 30, 1886: BRIEF granting the Indulgence of the Holy Hour for any day; according a Plenary Indulgence on the days of Patrons marked on the League Leaflets, and giving the Director General the power to settle questions concerning the Communion of Reparation as well as those concerning the Apostleship of Prayer.

July 11, 1896: DECREE promulgating new statutes.

APPENDIX II.

THE LEAGUE IN SCHOOLS.

THE APOSTLESHIP OF STUDY.

The object, practices and organization of the Apostleship of Prayer, make it an excellent means of establishing in Catholic Colleges, Academies and Schools the Apostleship of Study. In fact, until the late revision of our statutes, this Association was so closely identified with our own as to go by the name of League in Schools.

In the beginning it was known as the *Pope's Militia*, a name by which it is still sometimes called, owing to its peculiar origin and object, and although it may now be introduced without having a school aggregated as a Local Centre, or its pupils enrolled as members of the Apostleship of Prayer, still this will be found the most simple and effective means of organizing it.

OBJECT.—The object and aim of the League in Schools are set forth in Father Cros' and in Father Ramière's petitions to the Holy See, in answer to which they received many Indulgences and other singular spiritual favors for their work, by virtue of the Rescripts, dated December 10, 1868, and April 21, 1870.

Briefly stated, this object, which is fourfold, is to cultivate in the pupils a love for the Vicar of Christ that will prove itself by prayer and the labor of study for his interests; a love for the Church, to be shown by an aversion to secret societies, and all who identify themselves with her enemies; a love for our holy religion, to

be shown by a study of its precepts, and by a frequent approach to the sacraments; finally, a love of that study and training which are to make the pupils of Catholic schools ornaments to their religion and country, and benefactors to their fellows.

ORIGIN.—It was founded by Father Leonard Cros, S.J., who termed it a “little branch of the great tree of the Apostleship of Prayer.” Established first in January, 1865, in the Jesuit College of Bordeaux, France, and next in the convent of the Religious of the Sacred Heart, it soon spread throughout the Christian world.

Its name and military character suit the time of its origin, for, shortly after it had started, the Italian Revolution and all the powers of the Secret Societies conspired to wrest his temporal dominions from the hands of Pope Pius IX. At the same time the Catholic world was offering the flower of its youth, as Zouaves, to strengthen the ranks of the Pontifical army. Zeal for the welfare of the Holy See burnt like fire in the hearts of Catholic young men, and the enthusiasm spread from their elders even to the boys at school. These, unable to take up arms, enlisted in the defence of the Holy Father by consecrating their daily efforts for the success of the sacred cause.

The times have changed, but the aims and practices of the Apostleship of Study are just as well adapted for Catholic pupils now as they were then. The Holy Father still needs their devotion to his cause, and they need more than ever to be trained in this devotion to his interests, which are those of the Church.

ESTABLISHMENT.—This fourfold object is so much in accord with the object of the Apostleship of Prayer, that from the very beginning enrolment in the Apostleship of Study supposed membership in the Apostleship of Prayer. Now the Indulgences of the Apostleship of Study can be gained even in schools which have not received a Diploma of Aggregation to the Apostleship of Prayer, in league with the Sacred Heart, but this aggregation will be found most helpful for the Apostleship of Study, and besides the Diploma is easily obtained. Application for it should be made in the way described on page 82. If the parish church has been aggregated to the League, the schools do not require separate aggregation to the Apostleship of Study.

Besides the general practices of the Apostleship of Prayer, already described in Chapter II.-V., and the conditions required for membership, we must call the attention of Directors to the following :

SPECIAL PRACTICES.

In order to consecrate school life in a special way to the Sacred Heart of Jesus, members of the Apostleship of Study should offer every day :

1. *An hour of study ;*
2. *An hour of silence ;*
3. *An hour of recreation ;—*

The three chief duties of a school-day.

An hour of reading might at times be substituted for

the hour of study ; the hour of silence is practically an *hour of good conduct*, particularly in the class-room ; to spend well an *hour at play* or in pleasant recreation is often the hardest task of the day.

In making this offering the purpose should be to perform these duties with more than usual care and with more than usual purity of intention, with the motive of becoming more efficient helpers in the cause of the Church and of religion by this voluntary devotedness to study, piety and discipline. By this consecration of school life to the Heart of Jesus, the ordinary routine of the class room and play-ground may be offered like a prayer, either to intercede for the welfare of the Sovereign Pontiff, or to thank God for his consolations and triumphs.

For every hour offered in this manner there is an Indulgence of 100 days, as noted on page 76, and to insure the offering every day the usual Morning Offering might be made thus :

O my God, I offer Thee the prayers, works and sufferings, of this day, and especially an hour of study, an hour of silence and an hour of recreation in union with the Sacred Heart of Jesus, for all intentions for which He pleads and offers Himself in the Holy Mass, and, in particular, for the petitions of the Apostleship of Prayer.

In many schools it is customary to keep a record of the hours thus consecrated and to send them each year to our Holy Father, the Pope.

PRACTICES—RECOMMENDED.

The members of the Apostleship of Study, besides being faithful to the practices of the Three Degrees of the League, and to the offering of the three hours, as explained under *Practices-special*, are also urged to adopt the following devotions :

1st. To make a Monthly Communion in common on the First Sunday or First Friday of each month, wearing their League Badge publicly, or their Decorations if they have received them. This can be made the General Monthly Communion of Reparation. It can also be combined with the Monthly Communion of the Sodality or Sodalties, if they exist among the children. Separate Plenary Indulgences can be gained for each by the one communion.

2d. The *Treasury of the Sacred Heart* should be diligently practised every day by all the members. An Indulgence of 100 days is attached to every prayer or good work offered by League Associates for the Treasury. The use of the Treasury Blanks makes the recording of the works easy. The small Blanks may be used, each member receiving one at the beginning of every week or month; or the large Blanks, hung up in the class-room or other convenient place, may be adopted instead. At the end of the month each Promoter, or the teacher of each class, if this should be found more convenient, should send the result to the Secretary, who will add together all the results, and transmit the sum-total on a separate small Blank to the Director-General for publication in the *Messenger of the Sacred Heart*.

3d. The members are also exhorted to make once a month, in common, the *Holy Hour*. The little book of the *Holy Hour* explains the practice of this beautiful devotion. The Local Director has the power of naming a day when the Holy Hour may be practised in common. If the children attend Mass on the First Friday, this time might well be chosen. The Communion at this Mass fulfil the conditions required for the Plenary Indulgence.

ORGANIZATION.

The Diploma of Aggregation to the League having been received, the Local Director or some one empowered by him, can take charge of the Apostleship of Study and organize it.

The Apostleship of Study should be inaugurated shortly after the opening of the school year with a discourse by a Local Director, or by some priest invited for the purpose, when the nature, end and advantages of the work are explained. The pupils should be told beforehand, that they may gain the Plenary Indulgence granted on the day when the Apostleship of Study is established in a school.

Members of the Apostleship of Study must be pupils, and they must also be Associates of the League ; that is, receive a *Certificate of Admission* and have their names entered on the *League Register*.

Associates should be divided into Bands of ten, and each Band is placed in charge of a Promoter. The Promoter makes one of the ten in the Band.

PROMOTERS.

The Promoters of the Apostleship of Study must be discreetly chosen and well trained. On them depends the success of the work. They supply the wants of their Bands, furnish new Associates with Certificates of Admission, distribute the monthly League Leaflets and Intention Blanks, Badges, and League prints, notify their Associates about the decisions of the Councils, and see that vacancies in their Bands from death, absences or other causes, are filled up. The Promoters should be conspicuous for their *discipline, study and piety*.

COUNCILS.

From the ranks of the Promoters is formed the Council. The duties of the Council are :

1. To receive names of new members.
2. To appoint Promoters for newly-formed Bands of members.
3. To vote, by ballot, for the *Decorations* to be conferred according to merit.
4. To fix the date, with the Director, for the solemn reception of Promoters.
5. To arrange, with the Director, for the solemn distribution of the *Decorations* determined by the ballot-vote and *ratified* by the Director. This ratification is absolutely required by the Papal Rescript.

The Council should meet once a month, if possible, under the Direction of the Superiors of the school. It is composed of a President, Secretary, Treasurer and

Councillors. The number of Councillors may include all the Promoters, or it may be limited. The President has general charge, under the Superior. The Secretary keeps the Register, notes the names of Promoters and of those who have received the *Decorations*, and records the notable events in the history of the Local Centre. The Treasurer attends to the necessary supplies and keeps the accounts.

DECORATIONS.

The *Decorations* are special religious and richly indulgenced rewards granted by Rescript of Pope Pius IX., April 21, 1870, to the members of the Apostleship of Study.

They consist of a metal clasp with silk bows of different colors expressive of the different virtues recommended to those who wear them. The colors are the same for Promoters and Associates. The clasp for the Promoters bears the papal arms, with the Promoters' Cross for pendant; the Associates' clasp is inscribed "Thy Kingdom Come," with a pendant shield bearing the arms of Pope Leo.

Though there are six different colors, it is not necessary that every member should receive all six. Nor is it required, when a member is likely to receive all, that they should be given in the order in which they are usually enumerated, viz.—

BLUE,

PURPLE,

VIOLET,

RED,

WHITE,

WHITE AND GOLD.

Expressive of the devotion of virtues, these colors denote : Blue, our Lady ; purple, penance ; violet, fidelity ; red, charity ; white, purity ; white and gold, the Pope.

The number to be conferred, the intervals for awarding them, and the order in which they are to be given, all depend on the teacher in charge. They must not, however, be given unless they are merited by fidelity to the special practices on page 124, and it is well that all should make the promise against forbidden secret societies. The white and gold, or highest Decoration, should be given only at the end of the school career and to those who have been faithful Associates from the time of their admission to the Apostleship of Study. It is, therefore, meant especially for Colleges and High Schools.

The *Decorations* of the Apostleship of Study are not merely awards of honor. By a rare concession of the Holy See they are enriched with unique favors and Indulgences.

1. Every pupil who merits and receives even one of these Decorations is entitled to a Plenary Indulgence and the Papal Benediction.

(a.) On the day he receives the Decoration.

(b.) At the hour of his death.

2. Every pupil who merits and receives the White and Gold, or Highest, Decoration gains for himself and for all his relations of the *first degree* (father, mother, brothers and sisters), a Plenary Indulgence and Papal Benediction.

(*a.*) On the day he receives the Decoration.

(*b.*) At the hour of death.

3. The power of giving the Papal Blessing is conferred, according to the Rescript of the Holy See, not only upon the Local Director, who may impart it to all in a body, but also upon the private confessor. The formula for imparting the Papal Blessing is given in the Manual for League in Schools. Those at home, who participate in this privilege, should ask their confessors for this Blessing.

Those, then, who are to receive the highest Decoration with the Diploma, should inform their parents, brothers and sisters of the Plenary Indulgence granted to them, and of the day of their promotion on which it may be gained; as also of the Papal Benediction to which they along with themselves have acquired the right. If possible they should be invited to witness the award of these great privileges.

The day on which the members receive their Decorations should be made memorable by the ceremony with which they are conferred. A suitable order of services is given in the League in Schools.

INDULGENCES—PLENARY.

The Plenary Indulgences are over and above those granted to the Associates of the League for the practices of the Three Degrees and to Promoters. The usual conditions of confession and Communion with prayers for the intentions of the Pope are required.

I. A Plenary Indulgence on the day the Pope's Militia,

or Apostleship of Study, is organized in a school, at the beginning of the year, *i. e.*, within three months from the opening of school.

2. A Plenary Indulgence once a month, at choice, for a Communion offered for the Holy Father. (Applicable to the souls in Purgatory.)

3. On the feast of the Chair of St. Peter at Rome (January 18).

4. On the feast of St. Leo the Great, Pope (April 11).

5. On the feast of Our Lady Help of Christians (May 24).

6. On the Feast of St. Peter (June 29).

No. 2 is by virtue of the Rescript of December 10, 1868; the others by that of April 21, 1870. Nos. 3, 4, 5 and 6 show the motives which determined the choice of these feasts: honor for the Chair of St. Peter at Rome; St. Leo, eloquent patron and intrepid champion for the rights of the Church; Our Lady Help of Christians, Mary, the Protectress of the Roman Pontiffs; St. Peter, feast of all the Popes.

INDULGENCES—PARTIAL.

Besides the partial Indulgences to be gained by the Associates, as mentioned in the *Handbook*, there are special ones for the members of the Apostleship of Study, all in virtue of the Rescript of December 10, 1868, and all applicable to the souls in Purgatory.

1. There is an Indulgence of 100 days, for each work of the Militia, as often as performed—for every hour of

silence, of labor, of recreation well spent, if offered, in the state of grace, for the Holy Father.

2. 100 days' Indulgence, once a day, for a spiritual Communion with the invocation: *Veni, Domine Jesu, veni!* (Come, Lord Jesus, come!) This is in favor of those who have not yet made their First Communion.

3. 100 days for every *Hail Mary* said for the Pope before a statue or image in the school halls or grounds.

4. 50 days for the invocation: "O good Saint Joseph, protect us, protect the holy Church!"

5. 300 days each time for each of these ejaculations: "Sweet Heart of Jesus, be my love!" "Sweet Heart of Mary, be my Salvation!" If recited every day, a Plenary Indulgence is granted once a month.

For practical purposes we must refer Directors to the "League in Schools," the manual of this branch of the Apostleship, adapted for the use of teachers and pupils.

[Services for conferring the Decorations of the Apostleship of Study, will be found in the "League Devotions," and in the manual for the League in Schools. After a verse of the *Veni Creator Spiritus*, the prayers on page 119 may be read, the Decorations blessed according to the form on page 132 and conferred on the candidates.]

APPENDIX III.

APOSTLESHIP AND ARCHCONFRATERNITY OF THE SACRED HEART.

SECTION I.

RELATIONS.

According to the sacred Congregation of Indulgences, the Roman Archconfraternity of the Sacred Heart of Jesus, and the Apostleship of Prayer, belong to the class of associations in which one can be admitted by intermediaries and at a distance.

In 1801 some zealous priests in Rome formed among themselves the "Pious Union of St. Paul," and of this Father Louis Felici, S.J., was the leading spirit. They obtained permission to erect a confraternity of the Sacred Heart in their Church of Santa Maria in Capella. A brief of January 25, 1803, raised it to the title of Archconfraternity. In 1827 the seat was transferred to Santa Maria della Pace. It has spread with astonishing rapidity.

The following are the relations which exist between the Apostleship of Prayer and the Archconfraternity of the Sacred Heart :

1st.—All the *faithful* belonging to the Apostleship *before* June 7, 1879, belong equally to the Archconfraternity, and can gain all its Indulgences.

2d—All the *Directors*, both of Diocesan and Local Centres of the Apostleship established *before* June 7, 1879, have the personal power to admit to the Archconfraternity, whether the present Directors were themselves in charge at that date, or whether they are successors to those who then held that office.

3d—All Directors of Centres established *since* June 7,

1879, and of Centres that are daily being established, receive for themselves and their successors the diploma with the right to admit members to the Archconfraternity from the Delegate-General, who forwards the list of new Centres of the Apostleship for this purpose to the Head Director of the Roman Archconfraternity.

4th.—A Director holding the diploma of the Archconfraternity can admit members to it by giving them a certificate of admission signed by him. He must take their names and send them to be registered either in the Centre of the Archconfraternity at Rome, or in any confraternity of the Sacred Heart affiliated to the Roman Archconfraternity, or to the General Centre of the Apostleship at Toulouse. The names must be registered within a year.

5th.—Directors of the Apostleship, who wish to erect in their parish or community a confraternity of the Sacred Heart, and affiliate it to the Roman Archconfraternity, must :

1st, Obtain from their Ordinary the erection of the Confraternity ;

2d, Send a *duplicate* of the episcopal act to the Secretary of the Archconfraternity in Rome.

N.B.—The Delegate-General at Toulouse does not act as inter-mediary in such an affiliation.

SECTION 2.

INDULGENCES OF THE ARCHCONFRATERNITY OF THE SACRED HEART.

(That can be gained by the Associates of the Apostleship who have been admitted to the Archconfraternity.)

N. B.—The general conditions for gaining all Plenary Indulgences are : Confession, Communion and prayers for the Pope's intentions.

I. PLENARY INDULGENCES.

1. On the day of admission.
2. On the feast of the Sacred Heart, or the Sunday following it.
3. On the first Friday of the month, or the first Sunday.
4. On one day of each month at choice.
5. At the hour of death, by invoking, at least in heart, the holy name of Jesus.

N. B.—To gain these preceding Indulgences, it is necessary to recite daily the prayer of the Archconfraternity, namely; the *Our Father*, *Hail Mary*, the Creed and the aspiration: *Sweet Heart of my Jesus, make me love Thee more and more.* This aspiration has special Indulgences: 300 days each time, and a Plenary Indulgence once a month.

6. On the feasts of Christmas, Maundy Thursday, Easter, Ascension (Stations of Rome); of the Immaculate Conception of the B. V. M., of her Nativity, Annunciation, Purification and Assumption; of St. Joseph; of SS. Peter and Paul; of all Saints and all Souls; of St. John Evangelist, St. Gregory the Great (March 12), and of St. Pius V. (May 5); on condition of visiting the church of the Confraternity.

7. On the six Fridays or the six Sundays before the Feast of the Sacred Heart, on condition of visiting a church where this feast is celebrated and of there praying for the intentions of the Pope; and on the day when the feast of the Sacred Heart is celebrated by visiting the church where the feast is kept.

8. Members of the Confraternity can also gain a Plenary Indulgence every day in which they practise the *perpetual worship of the Sacred Heart*, which consists in approaching the sacraments, spending about an hour in pious exercises, renewing their baptismal promises and other engagements and praying in a public church for the Pope's intentions.

II. PARTIAL INDULGENCES.

1. Sixty days for every pious work.

2. Seven years and seven quarantines on the four Sundays before the feast of the Sacred Heart.

N. B.—To gain these two preceding Indulgences it is necessary to recite daily the prayer of the Archconfraternity mentioned above.

3. Indulgences of the Stations at Rome, on Christmas Eve and Day, on the octaves of Easter and Pentecost, on the feasts of the Circumcision, Epiphany, St. Mark, every day in Lent, Rogation and Ember days, the Sundays of Advent, Septuagesima, Sexagesima and Quinquagesima.

4. Seven years and seven quarantines on the feasts of the Blessed Virgin and of the Apostles not mentioned above in No. 5.

N. B.—To gain these two preceding Indulgences it is necessary on the days specified to visit the church where the Confraternity is established and there to pray for the Pope's intentions.

5. Seven years and seven quarantines on the nine days preceding the feast of the Sacred Heart.

6. Seven years and seven quarantines on the three days of a *triduum* in preparation for the feast of the Sacred Heart.

N. B.—To gain these two preceding Indulgences it is necessary to visit a church where the feast is celebrated and there to pray for the Pope's intentions.

All visits hitherto specified may be commuted by the confessor for another good work for members lawfully hindered.

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AUTHOR

Handbook of the Apostleship

TITLE

of Prayer

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	<i>Rutledge</i>	
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